National Anti-Slavery Standard.

SYDNEY HOWARD GAY, EDITOR. WITHOUT CONCEALMENT...WITHOUT COMPROMISE. EDMUND QUINCY, CORRESPONDING EDITOR.

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The Southern Press, South.

"THE CORNER STONE"

WE have before us the first number of a new weekly paper with the above title, published at Columbus, Geo, by Reynolds & Yarborough, and edited by Gen. James N. Bethune. Terms, $2 per annum, in advance.

This new paper is calculated to make a sensation, both on account of the purpose to which it is avowedly devoted, and on account of the abilities enlisted in the cause. Gen. Bethune is a disunionist, *per se*, and in his prospectus makes the following declaration:

"Believing the General Government to be corrupt in all its parts—holding that it belongs to, and is and will be administered for the benefit of the North alone—that in all respects and under all circumstances, the political connection between the two sections is productive of evil, and only evil to the South, we shall advocate its dissolution."

As there are thousands of citizens in the South of the same way of thinking, the *Corner Stone* will not be without sympathizers and supporters. Gen. Bethune is a strong writer, a bold and original thinker, and fearless in the enunciation of his opinions; and in the private relations of life, a good and exemplary citizen. We regret that so much respectability and mental strength are enlisted in the cause of perpetuating dissatisfaction with our present form of Government, and rekindling sectional strifes. That there has been ground to find fault with the grasping and selfish spirit of Northern domination, and that it is an evil of which we must always continue watchful and apprehensive, we readily admit—that corruptions have crept into the administration of the Government, and will, in despite of all the vigilance and jealous care of the people, continue to characterize it, we have no reason to doubt. But corruption is, more or less, incident to every form of Government, and we doubt whether a change of Government will abolish the evil while human nature remains what it is.

But with all its incidental evils and draw-backs, the present form of Government is the best in the world—better, probably for the South than any that could be substituted in its place. There would be difficulties to be encountered, and domestic evils to be overcome—there would be corruption and selfishness—there would be sectional conflicts for power, and jealous rivalries between free and slave labour, even under a Southern Confederacy. While if we looked abroad to see the dangers that menaced the institution of Slavery, they would not seem diminished in this new position. The value of Southern products and of Southern commerce to other nations and to the North would enable a Southern Confederacy to make favourable treaties and preserve peace with the world. But a thousand petty annoyances and secret intrigues, to disturb our domestic quiet, would assail us on every side and produce a feeling of insecurity; and yet no government could be held responsible for it, and punished by war or the abrogation of treaties. *It would be the interest of commercial nations to keep their peace with us, and treat us with outward civility, but the sympathies of the Christian world, out of the South, are against us, and would be enlisted to our injury and annoyance. In the eyes of the civilized world the institution is viewed with a tolerance, and is invested with a degree of influence because recognised by the American Constitution and protected by the flag of the Stars and Stripes, which it would not enjoy after a dissolution of the Union, and under the flag of a Southern Confederacy.*

We will not pause to discuss the merits of the case to show why this would be so, and to protest against the wrong that this intolerance and prejudice would do an institution which has scriptural sanction to prove it beneficent—we speak of the fact merely as a theme for reflection in connection with the subject in hand.

These are among the considerations that should induce us to look to a dissolution of the American Confederacy as undesirable to Southern interests.

These are circumstances in which the dictates alike of interest and of a just pride may prompt the Southern people to withdraw from the Confederacy. The Georgia Convention has enumerated some of them, and the list might be extended. But when that time comes, if it should come, it will be a step taken, as a last resort, from a just resentment of a sectional wrong and oppression, and under a full conviction that it is not done without a surrender of many advantages she now enjoys. We have participated fully in the feelings of indignation which have inspired Southern men at the abuse by the non-slaveholding States of their power. We share in the apprehension that their clear majority may again, as in times past, use its majority in Congress to our prejudice. We can readily conceive of cases in which a dissolution of the Union may be desirable, and would not advocate a blind and unreasoning attachment to it. But it is not good policy for the South to desire encroachments on her rights as a pretext for disunion. It was in this view we took occasion to protest against the purpose indicated by the *Southern Press* near the close of its career—which was substantially the same as is now openly proclaimed by "*The Corner Stone*."—*Augusta* (*Ga.*) *Constitutionalist*.

"FACTS FROM THE SOUTH."

UNDER this somewhat pompous title the New York *Times*, of the 16th inst., proceeds to make the following remarks:

"We commence on our second page this morning the publication of a series of letters from the Southern States, which we commend to public attention. They are written by an intelligent gentleman of decided ability, large experience, practical habits of action and of speculation, known already to the the world by his published works, who visits the South for the express purpose of exploring its character and condition for the instruction of the readers of the daily *Times*. Although he probably has opinions of his own upon the general subject of Slavery, he has no prejudices concerning it which will disqualify him as a dispassionate and accurate observer of facts, or detract from the weight due to the judgment he may form in regard to them. The moral character and political relations of Slavery do not enter into the specific objects of his inquiry; but its bearing upon the industry, the material interests, and the general progress of the Southern States, will be made the object of his special study and most careful investigation, and upon this subject his opinions remain to be formed according to the facts he may meet.

"We have entered upon this matter, by no means ignorant or heedless of the delicate duties and responsibilities which it involves, but with a desire and purpose to contribute somewhat to that general and reliable public knowledge of the actual condition and character of the Southern States, upon which the public sentiment concerning them ought to rest. The complaint is universal at the South, that their institutions and character are not understood at the North; that the grossest misrepresentations are current concerning them; that fiction has been substituted for fact in regard to their social condition; and that through ignorance and prejudice the public mind at the North has been led to inflict upon the South the most wanton injustice, and to outrage every just and manly sentiment on the part of her people. We do not doubt that the complaint is substantially just. Certainly we do not know where to look for an accurate, complete and dispassionate statement of facts concerning the industrial, social, educational, religious and general interests of the Southern States.

We do not propose to discuss any points in the first series of letters to which the *Times* alludes; nor have we any disposition to comment upon the general course of the editor of that paper towards the South. We desire simply to state a few "facts from the South," of our own, and to call the attention of the *Times* and other Northern papers to them.

In the first place, it may be affirmed that no Northern man, however intelligent and reliable on other subjects, is prepared to give a just account of the institution of Slavery in any of its manifold aspects. His early education, his prejudices, the prevailing opinions at the North, and the difference between the systems of labor in the two sections, totally unfit him to judge impartially, notwithstanding he may be actuated by an honest desire to state nothing but truth. The correspondent in question may be all the *Times* describes him to be; but is any man, a total stranger to the South, prepared to write understandingly of the complex institution of Slavery, from a hurried visit of a few weeks? He is whirled rapidly along our railroads, which at the South invariably pass over the least productive parts of the country, either along the poor ridges or through low flat barrens. He meets at cross roads and muster-grounds the least thrifty of our population, and sees at way stations the poorest specimen of the negro, and that not unfrequently a free negro selling apples and peas for a miserable subsistence. Can such a traveller, even with occasional excursions into the richer districts, do justice to a problem whose intricate and different relations it requires years of patient study to master? We think not. Nor, on the other hand, do we believe that the Southern man is capable of doing rigid justice to the subject. He has his prejudices and early education to overcome also; and if he were to undertake the task, his partiality for the institution, like the enmity of the Northern man, would doubtless influence his judgment. Between the two, however, it is needless to say the Southern man is infinitely better fitted to discuss the matter impartially. Reared in the very midst of the institution—conversant with its minutest relations and connections—and prepared by travel in other countries to decide upon the merits of our system of labour—he alone, of all others, is sufficiently familiar with the institution to present it in anything like its true aspects.

But we did not commence this article with a desire to enter into any kind of argument. We had hoped that the controversy about Slavery was not to be an everlasting one. The Compromise has been adopted—the general judgment of the country has been given in its favour—and there we trusted it would be permitted to rest. The *Times*, however, is not content with the present calm. It sends a stranger among us "to spy out the nakedness of the land." What is its object, if it be not an evil one? If it seeks to render the Northern people hostile to the institution, its labour is thrown away, as that has already been accomplished. If its aim be to make an impression upon Southern minds, its labour is worse than thrown away. Why not, then, let us alone? Why not attend to your own business, and relieve the misery at your own doors? What good can come of this interminable discussion? You are not responsible for the institution, either as men or as citizens. All your efforts have only bound the chains of the slave still closer to his limbs. You complain that he is not permitted to learn to read and to write, and yet you forced the restriction upon him by scathing incendiary publications through the State. Many of the disabilities under which he labours have been imposed in consequence of your impertinent interference. This, any well informed man will tell you.

There is one truth which may as well be told now as at any other time. It is this: *It is not in the power of the North either to abolish Slavery, or to hasten or postpone its extinction. The Union may be destroyed, the land may be drenched with fraternal blood, and laid waste with fire and sword, but the institution can never be removed by any agency of the North. The South alone can give the Negro freedom, and the extinction of the institution, if ever accomplished, will be the deliberate and well matured act of the Southern people.* The Northern people should learn to reflect upon this fact—They may destroy the Government, but not Slavery.

Why, then, continue to agitate the subject? If they are not responsible for Slavery—if they can neither hasten or retard its abolishment—if their interference thus far has been a positive injury to the slave—why not drop the subject, and leave us to take care of ourselves? We put this question to the editor of the *Times*, and call upon him and all other agitators to answer it upon their consciences. —*Savannah*, (*Ga.*) *Republican*, *Feb.* 22.

THE TWO CABINS.

SOME hundred thousand copies of "Uncle Tom's Cabin" have been sold, and it is probable the demand for it will continue till the authors and publishers have all and each of them filled their pockets with what is far more desirable to them than "good report" and the public good.

As a work of literary merit it is hardly worth criticism, notwithstanding the *Times* has given it an awful scathing. It is far inferior to the "White Slaves of England," and should not be mentioned in the same breath with "Hagar" or "Wacousta," or Mrs. Moodie's highly finished and interesting little work on rural life in Canada, called "Roughing it in the Bush," in which the sorrows and sufferings of the middle passage of white Slavery are far more thrillingly and artistically, and, what is to her credit, *truthfully* depicted; and is the best offset we know to all the Abolition gossip that may be created between this and the far distant period of universal emancipation. Indeed, "Uncle Joe's Cabin," mentioned in Mrs. Moodie's book, would, under her artistic embellishments, exhibit a far more affecting and effective picture, both of mental and bodily Slavery, and be productive of infinitely greater good to mankind, than all and everything emanating from the prostituted pens of the fanatical class, Beecher, Stowe & Co

If some one would get up an illustrated edition of Mrs. Moodie's "Roughing it in the Bush," with full pictures of "Uncle Joe and his family," old Satan and all the various scenes of emigration and settling in the Bush, so beautifully described in her first volume, and "pictures to match" of logging-bees, fires, outbreaks, whirlwinds, snowstorms, and sickness and starvation in the wilderness, &c. &c., it would be a pearl of great price, both to her fame and pockets. We should hear less of "Uncle Tom's Cabin" and the horrors of Slavery in the South, and more of "Uncle Joe's Cabin" and the white slaves of Canada, a class of sufferers, whose life and condition, whose trials and tribulations, when contrasted with the black slave of the South, is that of the wild Hottentot of Africa compared to the free and jolly gold hunter of California, or the well-fed and merry farmers of Texas and Oregon.

As for ourselves, we have no just apprehension of much evil to follow the publication, nor on the contrary can we expect much good. It will make no permanent impression upon the slaveholder for good or for evil, and the only Abolitionists it will create will be in a region where they will be altogether harmless.

The only evil we wish the reputed authoress, and her friends, is, that she may spend five long years in the Bush, realizing to the fullest extent the life and trials of Mrs. Moodie in Canada West, and if she pleases have a "Topsy" added to her comfort, and the minister to her "mind diseased," which in that condition will be sure to need a "slave comforter."

We earnestly recommend the publishers of "Uncle Tom's Cabin" to affix to the next edition the following motto from an old canon, as old as the Church of Christ:

"Si quis docet servum, pietas pretextu, dominum contemnere, et a ministerio recedere, et non cum benevolentia et omni honore domino suo inservire, anathema sit."

"If any one, under the pretext of piety, teaches a slave to despise his master, and to withdraw him from his service, and not to serve his master with good will and all respect, let him be accursed."—*N. O. Picayune.*

Selections.

AN AMERICAN ON AMERICAN SLAVERY.

WE insert below a letter written by a distinguished lawyer of the State of Louisiana, at no distant time one of its important functionaries. As a defence of American Slavery, or a reply to Mrs. Stowe's book, we cannot regard this communication as at all successful. It is, however, valuable as showing the tone and frame of mind that predominate among even the better classes in the Southern States; and how easily they deceive and delude themselves on the great question of moral responsibility.

The writer, though a lawyer, is not a very severe logician. The British Government, he contends, forced the Slave Trade on its American colonies; therefore England is answerable for American Slavery. We deny the premiss, and we altogether reject the sequence. The British Government neither forced the Slave Trade on her colonies, nor kept it up against their wishes. She did very wrong in not prohibiting that traffic, when even a small party among the colonists desired the prohibition. But the English State did not send ships to Africa, buy slaves there, and transfer them to Slavery in America. The mere fact that slaves were brought by English subjects from Africa and sold to the colonists, is proof in abundance that English law on the subject was in accordance with the feelings and wishes of part at least of the colonies; that a demand existed in them for slave-labour; and that public opinion was just as much divided there on the question as it was at that time elsewhere. In the seventeenth and eighteenth centuries wrong notions on the Slave Trade prevailed everywhere; in America as in Europe. In the nineteenth century, however, England at all events learnt better policy; and has pursued it at a cost unparalleled in national expenditure and penitence. Had she still possessed the American colonies, the fate of Slavery in them would have shared the fate of Slavery in the West Indies.

But even if it were true that England had forced the Slave Trade on her American possessions, the responsibility of its continuance after their independence could not be transferred to her. In 1784, the emancipation of the American slaves would have been a very easy matter. The founders of the Republic discussed the questions both of the Slave Trade and of Slavery; they decided in favour of both. The responsibility of all the consequences of that decision is theirs; not ours. Our share in the guilt is historical; their share is positive, actual, continuing, and is become all the greater since we have shown them a better example.

And then, because the first Congress continued the African Slave Trade for twenty years, this Louisiana jurist contends that no future Congress can exercise the power of controlling the residence of the descendants of the slaves so legally introduced; and consequently cannot exclude Slavery from the Congressional territories. Neither legislative powers nor human freedom, we answer, can be restricted by logical refinements such as this. The power of Congress over its own territories must be supreme as against the legislation of the States; or the Southern and Slave States can control Congress to the exclusion of the Northern and Western States, in dealing with the federal territories—which is, as boys in the mathematical form have it, absurd.

Proceeding from these general points to the details of his subject, the writer attempts to show that the worst scenes in Mrs. Stowe's book, even if truthful as realities, would be violations of law; and our institutions, he concludes, are not to be made responsible for the conduct of men who disregard law. On this conclusion we at once join issue; and say, that an institution, itself a violation of that which is superior to human law—the moral law—invites and encourages men to disregard the inferior legislation, and is therefore responsible for all the misconduct that occurs under it.

And this brings us to the all-important characteristic of American Slavery; a feature in it of which the writer has obviously no conception; we mean its hoplessness. All Slavery—Mahommedan, Spanish, or Brazilian—is bad. But in Slavery, as in all other things, there are degrees of comparison; and the worst in atrocity, by far, is American. When the Portuguese, in the sixteenth century, first resorted to the Slave Trade, they were far more alive to its horrors than they are now. But they justified it, on the ground that they thereby christianised Pagans. Nor was this altogether a pretence; for they really abandoned by much the most profitable Slave Trade they then possessed—that in which they sold slaves from the Bight of Benin for gold to the chiefs and traders of the coast of Guinea—for the reason that it was unlawful to sell Pagans to Pagans. And in the country which rivals the United States in the extent of its Slavery—Brazil—this hereditary feeling not only still prevails in society, but exists in law. The master of Brazilian slaves is bound by law to teach his slaves his own religion, and in practice does it. As Christians, all the rights and privileges of the church are open to them. Priests have by law access to them. The fast days and holidays of the Romish Church are equally binding on, and are equally observed by, slave as free man in Brazil. They are married, and the sacrament of marriage is of course indissoluble. The laws give them large rights of manumission; and these rights are continually exercised. Masters teach them trades; and, receiving so much, allow them to follow those trades as they please. And the state, as well as the law and society in Brazil, appears to trust and confide in the African: for a large and (as the victory over Rosas showed) a most valuable part of the Brazilian army is black.

Let the reader contrast this with the defensive account given by the Louisiana lawyer of the condition of the slaves in his State, which is not by any means the worst of American States in its slave-legislative policy and feelings. Brazilian Slavery of course has its horrors; but it is mild, human, Christian, compared with American Slavery. About the one there is the possibility of hope; in the other there is only despair. Into Brazilian Slavery traditional sentiment has imported some alleviations; into American Slavery modern policy and cupidity have imported evils and wrongs undreamt of by the originations of the African Slave Trade. In Brazil, the slave has rights as a Christian, and is not altogether denied opportunities as a man. In the United States, his Christianity is an accident, his marriage an illegal transaction; and when he is protected, it is as a beast of burthen, not as a human being endowed with an immortal soul.

This is the dreadful part of American Slavery, and for it there is no remedy but one—Emancipation.—*London Examiner.*

You tell me that you would like to have my views respecting the general and special tenour of our slave legislation in this country and in Louisiana particularly. To answer this demand fully would require far more space than a letter.

With the legislative and constitutional provisions of the government of our Confederation you are no doubt well acquainted. In 1776, Jefferson attempted to embody in the Declaration of Independence as a special ground of complaint against Great Britain that she had kept up the Slave Trade in defiance of the wishes of the Colonies. The beautiful and indignant passage in which the illustrious Democrat portrayed his hatred of the traffic was struck out to gratify some of the more southern Colonies. The trade was therefore continued. It was sanctioned for a term of twenty years under the existing constitution; and this sanction seems to me to be one of the strongest arguments against those who now claim for the Congress of the United States the power to exclude Slavery from their territories; or, in other words, to adopt the Wilmot Proviso. Thus, while Congress had no power to prohibit slaves from being introduced from Africa, it could not prevent the purchasers of those slaves from residing where they pleased with them. Nor could Congress, when the time arrived, the twenty years having elapsed at which it was empowered to terminate the importation, exercise the power of controlling the residence of those already imported, and consequently not of the descendants of such. The Slave Trade with Africa has been forbidden by Congress under severe penalties, being denounced as piratical, and this with the approbation of the whole country, north and south. The legislation of 1850, known as the Fugitive Slave Law, is simply giving effect to a plain mandate of the constitution, and, although distasteful to many in the North, is a clear matter of right to the South. When the North complains of it, the South can answer, "You of the North for twenty years after the adoption of the Federal Constitution, brought us slaves from Africa. You also sold to us the descendants of such as had been introduced within your own borders when you considered it no longer proper to keep up the system among you. It would be very unfair for you to entice away or detain the descendants of the very slaves you sold to us."

Last night I finished reading *Uncle Tom's Cabin*. I was delighted with the book. Whenever Mrs. Stowe writes as a woman she is beautiful indeed; the character of Evangeline is a most charming portraiture, and I have hung over it with delight. We in the South must deem the fair authoress liberal, too, in making such a noble fellow as St. Clare a Southern man, while the brutal Legree is a Yankee by birth and education. What I have seen in this book will afford me ground to say something of the slave legislation in Louisiana. It strikes me there are great errors contained in it. Mrs. Stowe is describing an institution. In doing so she cannot be justified in stating any fact which is not essential to it. What is accidental is not descriptive, but will give, if so taken, a false impression of the whole. The advertisement for the apprehension of George Harris in Kentucky is an invitation to assassinate him. Was such an advertisement ever made in Kentucky? And if so, was it not an act reprobated by the laws and public opinion of that State? There can be no doubt of it. The advertisement is therefore calculated to give a false impression of the tone of the law and opinion of Kentucky. It is stated, too, both as regards Louisiana and Kentucky, that children are sold separately from their mothers. In our State, by an act of 1829, no slave child two years of age or under can be introduced into this State without the mother, and in any trial under the act the burthen of proving the age of the child is thrown on the accused. By an act of 1806, a similar provision exists with regard to those who sell children already in the State, the sale of such being absolutely prohibited. Poor old Uncle Tom was flogged to death by the brute Legree, and Shelby, who threatened the murderer with justice, was laughed at because no white man saw the deed. This occurred, too, in Louisiana. Shelby ought not to have been laughed out of his purpose. He might have made, from what he saw himself, and what Legree acknowledged, a sufficient case against him, for, by the laws of our State, criminal trials, as far as evidence, forms, &c. are concerned, proceed according to the common law, and our act of 1806 provides that "if any person whatsoever shall wilfully kill his slave or the slave of another person, the said person being convicted according to law, shall suffer death." It does not follow, because no human eye sees a murder committed, either here or in the North, that the murderer cannot be convicted—circumstantial evidence has convicted many a one. With regard to the mutilation of slaves, or excessive beating, it is provided in the same Act, that where no one is present, the owner or person having charge of such slaves shall be presumed to be guilty of the offence, and punished for it, unless he proves his innocence by sufficient evidence. Mrs. Stowe may reply—nevertheless, infant slaves are sold without their mothers, and slaves are whipped to death. If such be the case, I have never seen it, and it is a matter denounced as criminal by our laws. Our institutions cannot be made responsible for the conduct of men who violate the law; and to cite such violations as evidence of what the institution is, cannot be deemed just.

With regard to evidence, our laws in Louisiana are peculiar. Slaves can only testify against one another; they cannot testify against a white person in any trial, civil or criminal, nor against a free person of colour, except where the latter is charged with having raised or attempted to raise an insurrection. Free coloured persons can testify against whites both in civil and criminal cases. The practice is found to work well. Some attempts have been made to change it, but without success, and it may be considered as fully established. The question of testimony calls me back to Legree; he had no white person on his plantation; this was in violation of Louisiana law, which requires that every planter shall have a free white or coloured overseer, and at least one white man on the plantation for every thirty working slaves. Besides, this Legree made his slaves work on Sunday, and did not give them time for meals. Here again he violated our laws, which declare that slaves shall have half an hour for breakfast the year round, and from the 1st May to the 1st November two hours for dinner, and the rest of the year an hour and a half; and further, the slaves are allowed the free enjoyment of every Sunday; or if their master employ them, he must pay them 50 cents for that day's work. Before the cession, any slave could procure his freedom by paying his master his price; this right no longer exists. I knew a planter who, for many years, gave his slaves a dollar among them for every hogshead of sugar made on the plantation; the effect of this small reward was wonderful—the plantation became most productive, the negroes required no watching. This gentleman rarely used the word of command—he said, "Let us do so and so," or "Had we not better do this?"

MRS. EX-PRESIDENT TYLER'S ADDRESS TO THE WOMEN OF ENGLAND.

THE address from Stafford House to the ladies of America has met with just the response that we anticipated for it. The high-born dames of Virginia, who, with their mothers before them, have held slaves now for more than two hundred years, have risen as one woman to resent this interference with their immemorial privilege. Through the columns of the *Richmond Enquirer* they have appealed to Mrs. Julia Gardiner Tyler, or Mrs. ex-President Tyler as she would be described in an American court circular, a lady whose parentage and accomplishments, whose birth and education at New York, whose marriage with the ex-President, and whose residence for the last eight years on a Virginia plantation as mistress of its colony of slaves, render her no mean champion of "the social institution." Prompt at duty's call, the illustrious citizen has taken up her pen, and not laid it down till she has done summary justice on the Duchess and her friends. Our New York correspondent criticises its style, which is certainly the purest American; but perhaps he scarcely estimates as he should the wrath of rival goddesses contending for their people and their cities in the eyes of the world. Mrs. Julia G. Tyler, notwithstanding her eight years practice at the head of a plantation, is still, we have no doubt, what the New York *Herald* describes her, young, beautiful, intellectual, attractive, and accomplished; but she is certainly shrill and long-winded. She extends the Monroe doctrine of non-intervention from the soil to the institutions of North America, and retaliates on the Duchess by industriously stringing together all the unpleasant allusions which her imagination, her memory, or her friends could suggest. In fact, when we come to sift the matter, it consists nine-tenths of retaliation; and as it is the peculiarity of the British press to tell foreigners everything that goes wrong in our country, the lady's task is not difficult, and the result will be no novelty to the British reader, always excepting the style of the document.

When we have said that Mrs. Julia G. Tyler's line is principally retaliation of the most screechy and indiscriminate species, we have expressed our opinion both of the Sutherland address and of the American reply. No address ought ever to have been published that could provoke such a retaliation, and when such an address has once been published and repudiated by the good sense of the country where it appears, the persons to whom it is addressed will show much better taste by leaving it alone, than by repeating the error. In fact, it is rather to the credit of the American ladies that no one has yet been found to retort but the mistress of a tobacco plantation, who wields the pen with a significant fierceness, and who was singled out as one of a thousand at a reply. Our fair castigator does not leave a raw place untouched. Ireland, the metropolis, the Dunrobin estate, the old slave trade, the Duchess of Sutherland's diamonds, our pressgang—nay, the very amount of our poor rates and charitable collections, our Queen, our bishops, our statesmen, our cotton imports, and our crocodile tears, are all lashed in succession with merciless dexterity. There is not a point of the whole body politic that does not come in for its share of the chastisement. For all this we have to thank a little coterie of lady philanthropists, who were too much affected by the sufferings of "Uncle Tom" and his heroic young friends, to remember that those models of excellence were born and bred under the very system denounced. Our vocation, as journalists, brings us into too close familiarity with the brittle nature of our own social fabric, and we hesitate to throw stones which our opponents will be too glad to throw back at our own heads. The temerity of the Sutherland appeal served only to show that the fair appellants were not sufficiently acquainted with the evils much more within their reach and their sphere of obligation.

But we cannot be quite resigned under Mrs. Julia's lash. The crushed worm will turn, and the schoolboy will remonstrate from the block if he has a shadow of a ground for complaint. It is rather too much even for Mrs. ex-President Tyler to write as if England had done nothing, suffered nothing, paid nothing, in the cause of abolition. We cannot admit that we are perfectly unchanged since the days when Queen Anne and the King of Spain divided the spoils of the slave trade, and that our statesmen, legislators, prelates and peeresses are just the same sort of people they have been for two hundred years. In order to carry out this violent supposition, the fair Julia is obliged to set down the cause of Wilberforce and Clarkson—to what does the reader imagine? To envy of the United States, to revenge for their successful revolt, to grief at the loss of their market (which, by the bye, we have not lost), to the nefarious design of sowing discord between the Northern and Southern States, and to various other such motives, intelligible to a certain class of feminine understandings, but utterly inconceivable to any ordinary man. We must also beg to ask the fair ranger of Sherwood Forest, Virginia, U. S., just to look at the comparative space of the map occupied by her country, washed, as she says, by two oceans, and the British Isles. She will see that we may be excused for finding more difficulty in feeding thirty millions than the Americans in feeding twenty-six. If, in defending her own institutions from British interference, she really let ours alone, she would do enough, and more than enough, for her part in the quarrel. But she does not let our institutions alone, and by attacking them at every point she gives up her vantage ground, and almost justifies the intervention of the Sutherland House philanthropists. The royal and aristocratical institutions she speaks of are more than a thousand years old, and, even if we wished, we could not be easily rid of them; nor can it be denied that they contributed much to the formation of that national character of which the United States is so illustrious a result. We have also a little affair of our own to settle with Mrs. Julia G. Tyler. What right has she to assert that the Sutherland House address originated in the newspaper press? We at all events never heard of it till it had passed the conclave in question, and received many signatures. To us it is the cruelest cut of all to be thought accomplices in that singular proceeding. As for the patriotic eulogies of her country, with which she has adorned her reply, we are only too happy to acknowledge their general truth. We appreciate as they deserve the territory, the rivers, the two oceans, the soil, the harbors, the population, the enterprise, the political spirit, the cotton, the tobacco of the United States; and even though we have heard all about them before, we are glad to be reminded of them by so beautiful and accomplished a young lady; but we do not see why all these magnificent advantages should prevent measures being taken with a view to the ultimate abolition of Slavery.—*London Times, Feb.* 15.

THE Stafford-house Address to the women of America, in behalf of Negro Emancipation, has elicited a reply from Mrs. Ex-President Tyler, for self and south-countrywomen, and the slave system in those parts of the Union generally. Like most family quarrels, and especially the quarrels of female relations, this contest may be a virulent one, unless husbands and brothers interfere. The mother appeals to the daughter in a matter concerning her worldly character and her soul's health. The daughter claps her arms a-kimbo, cocks her bonnet, and looks fierce. She tells her parent that she is an old sinner, that many, many years ago, she had been guilty of the same mal-practices which she now lays at the door of her offspring, and had withstood the appeal of that very offspring to abandon those habits. She reminds her that she who had profited so long by the profits of the slave-trade, should not call those to account who merely bred slaves on their own plantations. She sneers at her mother's high titles, her costly robes, and her diamonds, the cost of any one of which would meet the annual expense of several poor families, the hand-to-mouth existence of her poorer orders, one hundred thousand at least of whom in her chief city are nothing better than outcasts, and eke out their wretched existence by courses of dishonesty and crime. In fact, the daughter gives the mother, in the language of the vegetable and fish markets, "a good setting down." And the prolusion is of true transatlantic proportions, taking up several columns in the *Times*. It is now to be hoped that the unpleasant and unprofitable affair will proceed no farther, and that mother and daughter will consider that they and all of us have had enough of it. It is quite clear that America will not give up her slave system, unchristian and unholy as she acknowledged it to be, until her worldly interests compel her to do so, until free labour becomes cheaper than slave labour. As it is, she finds it costs her less, with all her boasted solicitude for the physical comfort of the negro, to work the unfortunate creature off his legs in a few years, and then to buy another—a system which is followed by the London omnibus proprietors. So long as she is the chief cotton-producing land, it will answer her purpose to grow slaves also. But this state of things cannot last forever for her. The cotton-plant will flourish in Africa before long. In India nothing but Government neglect has prevented it from becoming the great staple of the country; in many parts of Europe it has been tested that the great vegetable wool can be grown. When this really free growth of the raw material of the Manchester loom shall take place, our descendants shall hear of the American ladies talking and writing in religious horror of the slave trade—not the slave trade which enriched English merchants and even English monarchs of old, and made merry with the chink of its gold every hearth throughout England, but the slave trade of their own Christian and Republican land in the nineteenth century, which, the horrors of the middle passage excepted, was as bad as its prototype to all intents and purposes; and they will repudiate it in language much more stern and energetic than that employed in the remonstrance of the Duchess of Sutherland and the ladies of England to their mothers on the same subject.—(*London*) *Weekly News and Chronicle.*

THE AMERICAN LADIES AND THE STAFFORD HOUSE MEMORIAL.

WHEN a serious charge of misconduct is brought against an individual whose conscience acknowledges the justice of the attack, but whose strength of will is insufficient to wrestle with the evil and to overcome it, a very common *ruse*—common to broad-cloth as to fustian jacket—of picking holes in the accuser's coat is very generally resorted to, along with a quotation about "glass houses" and the "throwing of stones," which may be familiar to most of our readers. The answer is not, "Well! I fully admit the error of my ways, and will strive to amend;" but there is a toss of the head and a "Marry come up! look to yourself, and see how your silken skirts have been dragged in the gutter!"

"An affectionate and Christian address" (so runs the ironical title) has appeared in the columns of the *Courier and New York Enquirer*, purporting to emanate from "many thousands of the women of the United States of America to their sisters, the women of England," though there is little doubt, from internal evidence, that the document is the production of a slaveholder, a slaveholding advocate, or a scribbler in their pay. The address is a lengthened one, from first to last consisting of a bitter tirade against the institutions, the legislation, and the condition of the people of this country. We are reminded of the "flagitious and bloody modes" by which English dominion had been extended in the East, in Southern Africa, and in the South Seas—of the opium war in China—of the ignorance, poverty, and degradation of our people; Great Britain is a land "filled with slaves—slaves to ignorance, slaves to penury, slaves to vice." Books and statistics are quoted to show the comparative amount of education in England and the United States; to show the immoral and irreligious character of our working population, and the extent of pauperism throughout the length and breadth of the land. The "affectionate and Christian address" then concludes in the following strain:

"Now, sisters, we do not shut our eyes to the difficulties that might beset the sudden elevation of your degraded population to the rights and the dignity of manhood. But, nevertheless, we cannot be silent on those systems of your society which, in direct contravention of God's own law, deny in effect to the poor labourer the sanctity of marriage, with all its joys, rights, and obligations; nor can we be silent on that awful policy which, either by law or by the absence of law, precludes any race of men, or any portion of the human family, from that education which alone can enable them to understand the truths of the Gospel and the ordinances of Christianity. We appeal to you as sisters, as wives, and as mothers, to raise your voices to your fellow-citizens, and your prayers to God, for the removal of England's shame from the Christian world."

Now, though there is much truth in the charges presented in this retaliation upon the address recently issued from the English ladies assembled at Stafford House, there is also a crowd of blunders and a very considerable amount of bad logic. The reference to our "flagitious and bloody" wars—to our cruelties and treacheries in pursuit of territorial extension, might have been wisely kept in abeyance until the butcheries of Texas and Mexico, and the accompanying annexation, are forgotten. Nor is it less prudent to address remonstrances upon the deficiency of education in this country, when all the world is aware that the general system of what may be called the national schools of the United States does not extend into the slaveholding part of the Union; so that not only are the coloured people kept in ignorance for slaveholding purposes, but the white portion of the population is equally compelled to suffer. Ignorance, as exhibited there, is not a negative, but a positive condition—not accidental, but intentional.

To any one not blinded by the prejudices grown up along with a great national deformity, like that of Slavery, it would be a small task to point out the difference between the relative positions of the industrial portion of our people and that of the "slave;" nor difficult to expose the fallacy which would put on an equality of degradation the victim of legislative injustice with the man who is the property of man. The term "slave," as applied to the former, is an expressive but a figurative term; as applied to the latter, a still more expressive and awkward fact.

There are other points, however, in this curious document which must not be overlooked. We do not find therein a single allusion to the gross evil in reference to which the correspondence originated. Not one regret, not one hope for a wiser and a better state of national feeling and policy in the future. Had the sinner confessed his sins, promised to struggle for amendment, and then, in a gentle and Christian spirit, directed attention to the evils of his elder brother, we should have held sympathy with him, and found encouragement in such an indication. But "he dies and makes no sign"—except with a sort of sardonic grin, bidding us "look at home."

The true distinction between us and Brother Jonathan appears to be, that we have looked and are yet "looking at home," whilst he refuses to do so. We have acknowledged our errors in the sight of the whole civilized world, through the medium of certain "Blue Books," and "newspaper articles," and "public lectures," and "associations," and "committees," &c. &c. &c. and in acknowledging, have also set about sweeping away these accumulations of wrong and suffering, the result of a false system. We have already scotched the snake, if we have not yet killed it; and it would be perhaps as well for the social interests as for the moral character and influence of those who are proud to boast of "*Anglo-Saxon origin*," if they were to "go and do likewise." —(*Glasgow*) *Examiner and Times.*

IN another column will be found an article from a Southern paper commenting upon a series of letters to the *Times* of this city from a gentleman making the tour of the Slave States. The reader of this article will like to know something of the character of the letters which are thus noticed, and we give, therefore, an interesting extract from an earlier one, and a later one entire. The writer at the writing of these had penetrated into the wilderness only so far as Virginia. First, the extract. The writer gives some account of the productions, cultivation, &c. of a farm he visited in Virginia, and then proceeds to the labourers:

The labour of this farm was entirely performed by slaves. Their "quarters" lined the approach road to the mansion, and were well-made, comfortable log cabins, about thirty feet long by twenty wide, and eight feet wall, with a high loft and shingle roof; each divided in the middle, and occupied by two families, having a brick chimney outside the wall at each end. There were square windows, closed by wooden ports, having a single pane of glass in the centre. The house servants were neatly dressed, but the field hands wore very coarse and ragged garments.

I was in company with the proprietor at least three hours, and I don't think there were ten consecutive minutes of that time uninterrupted by some of the slaves requiring his direction or assistance. He was obliged to leave the dinner-table three times. Truly remarked he, "A farmer's life here is no sinecure."

He was a very generous-minded, good-hearted man, as was indicated, among other ways, by his interest in the efforts to introduce Christianity among the degraded poor of New York. When there, he had visited the Five Points, and his admiration and respect for Mr. Pease, the missionary whose exceedingly sensible and noble labours have been frequently the subject of commendation in your paper, was almost unbounded. "I consider that man a hero," said he, "worthy to rank among the great and brave men of the world." With regard to Slavery, he said, "I only wish you philanthropists could contrive any way to relieve us of it. But what can we do? The free blacks are, almost all—there are some exceptions—here, and at the North, as well, miserable vagabonds, drunken, vicious, worse off, I candidly believe, than those in Slavery. I am satisfied, too, that our slaves *in Virginia* are in a happier condition than most of the poor labourers of the North, certainly than those of England, or almost any other Christian country. I am not sure that free labour would not be more profitable; the slaves are wasteful, careless, and in various ways subject me to provoking losses.

"This is a hard life. You see how constantly I am called on, often at night as well as day. I did not sleep a wink last night till near morning; my health is failing and my wife is feeble, but I cannot rid myself of it. I cannot trust an overseer. I had one, and paid him four hundred dollars a year, and I had almost as much work and anxiety in looking after him as in overseeing for myself."

I asked what was the general character of the overseers. "They are the curse of the country, the worst men in our community, Sir. But the other day, I had another sort of one offer, a fellow like a dancing master, with kid gloves and wristbands turned neatly over his sleeves, and all so nice that I almost was ashamed to talk to him in my old coat and slouch hat; half a bushel of recommendations, too, he had with him. Well, he was not the man for me; not half the gentleman, with all his airs, that Ned, here" (a black boy), "is."

Afterwards he said to me of the slaves: "Oh, they are interesting creatures, Sir, and, with all their faults, have many beautiful traits. I can't help being attached to them, and I am sure they love us." I did not doubt it; his manner towards them was parental—familiar and kind; and they came to him like children who have been given some task, and constantly are wanting to be encouraged and guided, sim

cudgelling, and lose a meal or two now and then, and not be materially injured, and they do not take cold or get sick if neglected or overworked; but I do not need to go further than to the window of the room in which I am writing to see, at almost any time, treatment of cattle that would insure the immediate discharge of the driver by almost any farmer owning them at the North.

Before leaving Virginia, I hope to be able to examine this subject more thoroughly. YEOMAN.

A more recent letter goes more into detail in relation to slaves and slave-labour. We copy it entire, as it will be found interesting, and in some respects the more so that the writer evidently is not an Abolitionist.

I have been visiting a farm which is cultivated entirely by free labour, and obtained information which considerably affects the calculation I have previously made of its value, compared with that of slaves. The proprietor said that his first reason for disusing slave labour, was the conviction that it was essentially wrong to hold men in Slavery except for their own benefit, and secondly, that he was sure that Jefferson was right in considering the evil influence of Slavery to be greater, if possible, upon the white race than upon the black; he had been brought up in a large slaveholding family, and he felt greatly the bad effects of it in his own character, that he had determined that his children should not suffer from it; he had inherited many slaves, and had liberated them all; most of them he had sent to Africa. He had frequently heard from these, and they were all doing well; there had been but one death among them, that of a child that was drowned. He had lately received a letter from one of them, who told him that he was "*trying* to preach the Gospel," and who had evidently greatly improved, both intellectually and morally, since he left here. With regard to those going North, and the common opinion that they encountered much misery, and would be much better off here, he said that it entirely depended on the general character and habits of the individual; it was true of those who were badly brought up, and who had acquired indolent and vicious habits, especially if they were drunkards; but if of some intelligence and well-trained, they generally represented themselves to be successful and contented.

He mentioned two very happy cases that had come under his own observation of this kind. One was that of a man who had been free, but by some fraud and informality of his papers, was re-enslaved. He ran away, and afterwards negotiated with his master, and purchased his freedom. This man he had accidentally met, fifteen years afterwards, in a Northern city; he had been very successful; was engaged in profitable and increasing business, and showed him by his books, that he was possessed of property to the amount of ten thousand dollars. The other case, was that of a coloured woman, who was free, and who became apprehensive that by similar means, she was about to be made a slave again. She fled to Phila. where she was nearly starved, and was begging in the streets to be allowed to work for bread; a little girl heard her, and said that her mother was wanting some washing done, and she followed her home. The mother, not knowing her, was afraid to trust her with the articles to be washed. She prayed so earnestly for the job, however—suggested that she might be locked into a room until she had completed it—that it was given her. So she commenced life in Philadelphia. Ten years after, he had met her there; she asked him to come to her house, which he found a handsome three-story building, furnished really with elegance; and she pointed out to him from the window three houses in the vicinity that she owned and rented. She was giving the best means of education that could be obtained for her children.

This gentleman by no means favours the running away of slaves, however, and thinks the Abolitionists have done immense harm to the cause they had at heart. He wishes Northerners would mind their business, and leave Slavery alone—say but little about it, nothing in the present condition of affairs at the South—and never speak of it but in a kind and calm manner. He would not think it right to return a fugitive slave, but he will never harbour or assist one to escape. He has several times purchased slaves, generally such as his neighbours were obliged to sell, and who would else have been taken South. This he had been led to do by the solicitation of some of their relatives. He had retained them in his possession until their labour had in some degree compensated for their cost to him, and he could afford them with the means of going to Africa or the North, and a short support after their arrival. Having received some suitable training in his family, they had, without exception, done well, and had since sent him money to purchase friends out of Slavery.

He considered the condition of slaves to have much improved since the Revolution, and very perceptibly during the last twenty years. The original stock of slaves, the imported Africans, probably required to be governed with much greater severity, and very little humanity was exercised or thought of with regard to them. The slaves of the present day are of a higher character; in fact he did not think more than half of them were full-blooded Africans. Public sentiment condemned the man who treated his slaves with cruelty. The owners were mainly men of some cultivation, and felt a family attachment to their slaves, many of whom had been the playmates of their boyhood. Nevertheless they were frequently punished severely, under the impulse of temporary passion, often without any deliberation and on unfounded suspicion. This was especially the case where they were left to overseers, who, though sometimes men of intelligence and piety, were more often coarse, brutal and licentious, drinking men, perhaps, and wholly unfitted for the responsibility imposed on them.

He had read *Uncle Tom's Cabin*; mentioned several points in which he thought it wrong; that Uncle Tom was too highly painted, for instance; that such a character could not exist in, or spring out of Slavery, if it could at all; that no gentleman of Kentucky or Virginia would have allowed himself to be in the position with a slave-dealer in which Mr. Shelby is represented; and thought it by no means gave a correct picture of Slavery: but he acknowledged that cases of cruelty and suffering equal to any described in it might be found. Even in his own neighbourhood, some time ago, a man was whipped to death; and he recollected several that had been maimed for life, by harsh and hasty punishment; but the whole community were indignant when such things occurred, and any man guilty of them would be without associates, except they were of similar character.

You will remember that I am giving you the evidence of a man, who, though a Southerner, is not a slaveholder. His opinions are not to be considered as representative of those of the South in general, by any means; but as to facts, he is a competent, and I believe a wholly candid and unprejudiced witness. He is much respected, and on terms of friendship with all his neighbours, though they do not like his views on this subject. He tells me, however, that one of them, becoming convinced of their correctness some time ago, freed his slaves, and moved to Ohio. As to *Uncle Tom*, it is generally criticised very severely, and its representations of Slavery indignantly denied. I observe that it is not placarded outside the booksellers' stores, though the whole fleet of gun-boats that have been launched after it show their colours bravely. It must be a good deal read here, however, as I judge from the frequent allusions, rather than direct references, to it.

With regard to the value of slave labour, this gentleman is confident that, at present, he has the advantage in employing freemen instead of it. It has not been so until of late—the price of slaves having much advanced within ten years, while immigration has made free white labourers more easy to be procured. Slaves, he tells me, not unfrequently now are hired for $120 a year; he knows that to have been paid for first-rate farm hands, in several cases, while $100 a year is the common rate, he judges, on an average, for able-bodied field hands, throughout Eastern Virginia. The hirer, in all cases, clothes and feeds the slave. The slave, if he is indisposed to work, especially if he is not treated well, or does not like his master (the hirer), will sham sickness—even make himself sick or lame—that he need not work. But a more serious loss frequently arises, when the slave, thinking he is worked too hard, or being angered by punishment or unkind treatment, "getting the sulks," takes to "the swamp," and comes back when he has a mind to. Often this will not be till the year is up for which he is engaged, when he will return to his owner, who, glad to find his property safe, and that it has not died in the swamp, or gone to Canada, forgets to punish him, and immediately sends him for another year to a new master.

"But meanwhile, how does the negro support life in the swamp?" I asked.

"Oh, he gets pigs and calves, and fowls and turkeys; sometimes they will kill a small cow. We have often seen the fires where they were cooking them yonder, through the wood. If it is cold he will crawl under a fodder-stock, or go into the cabins with some of the other negroes; so, too, they can get all the corn, or almost anything they want."

"He steals them from his master?"

"From any one; frequently from me. I have had several sheep taken by them."

"It is a common thing, then?"

"Very common, and the loss is sometimes exceedingly provoking. One of my neighbours here was going to build, and hired two mechanics for a year. Just as he was ready to put his house up, the two men, taking offence at something, both ran away, and did not come back at all, till their year was out, and then their owner immediately hired them out again to another man at a distance.

These negroes "in the swamp," I was informed, were often hunted after, but it was very difficult to find them, and, if caught, they would run again, and the other negroes would hide and assist them. Dogs to track them are never used in Virginia.

Negroes will frequently run away, when no motive can be guessed at for it; they have been treated with ordinary kindness, and well fed and not overworked. In such cases it is believed to be a symptom of a sort of disease, which now and then becomes contagious, and half the slaves on a plantation will be "dropping off" to the swamp together. This is no joke (particularly to their employer). You may find the complaint gravely described in a work on the diseases of negroes, by Dr. Cartwright, of New Orleans, and a course of very sensible preventive remedies laid down for it. It is called *Dropetomania*, and the Doctor declares that "with the advantage of proper medical advice, strictly followed, this troublesome practice of running away, that many negroes have, can be almost entirely prevented." Its symptoms and the usual empirical practice on the plantations are thus described: "Before negroes run away, unless they are frightened or panic-struck, they become sulky and dissatisfied. The cause of this sulkiness and dissatisfaction should be inquired into and removed, or they are apt to run away or fall into the negro consumption." When sulky or dissatisfied without cause, the experience of those having most practice with *dropetomania*, the Doctor thinks, has been in favour of "whipping them *out of it*." It is vulgarly called, "whipping the devil *out of them*," he afterwards informs us.

Another disease, thought to be peculiar to negroes, and which must greatly affect their value, as compared with white labourers, is described by Dr. Cartwright, as follows:

"DYSÆSTHESIA ÆTHIOPICA, or Hebetude of Mind and Obtuse sensibility of Body—*Dysæsthesia Æthiopica* is a disease peculiar to negroes, affecting both mind and body. * * * There is a partial insensibility of the skin, and so great a hebetude of the intellectual faculties as to be like a person half asleep that is with difficulty aroused and kept awake. It differs from every other species of mental disease, as it is accompanied by physical signs or lesions of the body discoverable to the medical observer, which are always present and sufficient to account for the symptoms. * * * From the careless movements of the individuals affected with this complaint, they are apt to do much mischief, which appears as if intentional, but is mostly owing to the stupidness of mind and insensibility of the nerves induced by the disease. *Thus they break, waste, and destroy everything they handle—abuse horses and cattle—tear, burn, or rend their own clothing, and paying no attention to the rights of property, steal others* to replace what they have destroyed. They wander about at night, and keep in a half nodding state by day. *They slight their work—cut up corn, cane, cotton, and tobacco, when hoeing it, as if for pure mischief.* They raise disturbances with their overseers, and among their fellow-servants, without cause or motive, and seem to be insensible to pain when subjected to punishment."

"When left to himself, the negro indulges in his natural disposition, idleness and sloth, and does not take exercise enough to expand his lungs and vitalize his blood, but dozes out a miserable existence in the midst of filth and uncleanliness, being too indolent, and having too little energy of mind, to provide for himself proper food and comfortable clothing and lodging. The consequence is that the blood becomes so highly carbonized and deprived of oxygen, that it not only becomes unfit to stimulate the brain to energy, but unfit to stimulate the nerves of sensation distributed to the body." * * *

"This is the disease called *Dysæsthesia* (a Greek term expressing the dull or obtuse sensation that always attends the complaint). When roused from sloth by the stimulus of hunger, he takes anything he can lay his hands on, and tramples on the rights as well as on the property of others, with perfect indifference. When driven to labour by the compulsive power of the white man, *he performs the task assigned to him in a heedless, careless manner, treading down with his feet or cutting with his hoe the plants he is put to cultivate—breaking the tools he works with, and spoiling everything he touches that can be injured by careless handling.* Hence *the overseers* call it 'rascality,' *supposing that the mischief is intentionally done.*"

"The term 'rascality' given to this disease by overseers, is founded on an erroneous hypothesis, and leads to an incorrect empirical treatment, which seldom or never cures it."

I must assure you again that this is no joke. Just imagine the disease to have got into the printing office, Messrs. Editors: think what a mess, what a pi there would be. I think I have seen indications in one of your little cotemporaries, occasionally, that compositors were subject to a mild type of it. I do not believe, however, it ever very seriously affects white men. "Green" Irishmen sometimes have symptoms of it: and the practice with all Northern farmers is to immediately discharge them as soon as anything of the sort ("breaking, wasting, destroying," &c.,) is noticed. This almost always affects a cure, and the second "boss" has no trouble of the kind with them. It would be deemed ironical, I fear, to suggest this mode of dealing with *dysæsthesian* patients to our Southern friends. The disease is too virulent in the slave constitution.

From my own observations, I should judge *dysæsthesia*, in a comparatively mild type, at least, to be quite common here; and I am informed that it not unfrequently becomes chronic and incurable. I just now saw a good instance of that insensibility of body and hebetude of mind that characterize it. Hearing a loud swearing in the street, I rose and saw that a young negro, who was still carelessly suffered to go at large, and who was driving three mules attached to a load of coal, had allowed them to bring the cart-wheel in contact with the wheel of another cart belonging to a white man, who was carting sand. It was the loud voice of the latter that had attracted my notice to the case, calling upon the dysæsthesiated black, with some profanity and much energy of gesture, to remedy the evil occasioned by his carelessness. The subject, with a beautiful exhibition of the stupidity of mind peculiar to the disease, immediately began slashing his mules with his whip, and these springing forward, only increased the difficulty—upon which the white man, intending, I suppose, to withdraw a portion of the highly carbonized blood that lay at the seat of the *dysæsthesia*, sprang hastily towards him and jammed the sharp edge of a shovel violently into his face. The subject withdrew backwards, with considerable rapidity, and raised his hands to his face, as if this had had the effect of reviving sensation in the locality of the operation. A disengagement of the wheels was effected, by the interposition of a third party, and, after a moment's pause, the negro again lashed his mules, and they started. Before proceeding a rod, however, they again brought the hub of a wheel in collision with a milk wagon.

The liability to such complaints, must take considerably from the value of slave labour. There are also many other diseases to which the blacks in Virginia are subject, and which, especially under "the usual empirical treatment of overseers," and Dr. Cartwright says they rarely get any other, must occasion much inconvenience and frequent losses. For instance, I observe that a correspondent of a Richmond Agricultural paper says that "the typhoid fever, in a very malignant form, has been very fatal in his family this Fall, and his loss of hands from death and sickness (during the last two months,) has been such as greatly to retard his plantation operation." "The disease is still progressing in a milder form," he afterwards says, "and we cannot foreshow the result."

"One of the most formidable complaints among negroes," says Dr. Cartwright, "more fatal than any other, is congestion of the lungs, *peripneumonia notha*, often called cold, plague, &c. They are also" mostly liable "to" bilious and adynamic fevers, remittents and intermittents." "Like children, negroes are very liable also to colics, cramps, convulsions, worms, glandular, and nervous affections, sores, biles, warts, and other diseases of the skin. Scrofula is very common among them. Rickets, diseases of the spine and hip-joint, and white-swellings," &c. "The *Framboesia*, Piam, or Yaws, is a disease thought to be peculiar to negroes. It is a *contagious* disease, communicable by contact among those who greatly neglect cleanliness. It is supposed to be communicable in a modified form to the white race, among whom it resembles pseudo syphilis, or some disease of the nose, throat, or larynx." "Negro-consumption, a disease almost unknown to medical men of the Northern States and of Europe," is also sometimes fearfully prevalent among the slaves. "It is of importance," says the Doctor "to know the pathognomic signs in its early stages, not only in regard to its treatment, but to detect impositions, as negroes afflicted with this complaint, are often for sale; the acceleration of the pulse on exercise incapacitates them for labour, as they quickly give out and have to leave their work. This induces their owners to sell them, although they may not know the cause of their inability to labour. Many of the negroes brought South for sale, are in the incipient stages of this disease; they are found to be inefficient labourers and are sold in consequence thereof." "The effect of superstition—a firm belief that he is poisoned or conjured—upon the patient's mind already in a morbid state (dysæsthesia), and his health affected from hard usage, over-taking, or exposure, want of wholesome food, good clothing, warm comfortable lodging, with the distressing idea (sometimes) that he is an object of hatred or dislike, both to his master or fellow-servants, and has no one to befriend him, tends directly to generate that erythism of mind which is the essential cause of negro-consumption." "Remedies should be assisted by removing the *original cause* of the dissatisfaction or trouble of mind, and by using every means to make the patient comfortable, satisfied and happy."

Such are some of the diseases to which negroes are peculiarly liable, and the treatment required to prevent or cure them.

And yet Virginia farmers pay one hundred dollars (or employ their capital of which this is the market rent) per annum for the services of a man, whom they also agree to clothe, lodge, and "care for;" to nurse and provide for in sickness; to dispense with his services whenever he has colic, cramps, sores, or "sulks;" to bear with under "dysæsthesis;" to do without under "dropetomania," and are even subject to provide him (when carried into "the swamp" by this singular complaint, "known to the ancient Greeks") with "pigs, calves, fowls, and turkeys."

And we, in New York, pay one hundred and five dollars for a clear year of three hundred and nine days' work, subject to not one of these drawbacks.

(In practice, I provide for my men, lodging, nursing, medicine, food, etc., when they are sick, making them my guests for a time, but every hour they lose is charged to them, and the value of it deducted from their wages, or worked out after their engagement is closed).

And yet, Virginia writers can stoutly maintain that slave-labour is the cheapest, and you might never suspect that all their farmers and planters were not satisfied with it. I have, within forty-eight hours however, entirely by accident, met three men, at different times and places who, of their own accord and without my leading them to it at all, expressed the opinion very decidedly and in strong terms, not only that free labour was much more profitable than enslaved labour, but that Slavery was an immense and irresistable dead-weight upon the prosperity of the State, a strong net upon all its natural resources of wealth and prosperity. At present, I think it must be so. That the slaves themselves are better off, as a general rule, than if in their present moral and intellectual condition they should all at once be freed, all maintain, and I myself am not inclined to deny it. My friends here are generally, too, of the opinion that the slaves have more of the comforts of life, and escape suffering much more than the free-labourers of the North. It is a reproach to us that those who have travelled among us can have any reason for continuing to hold this opinion. How much foundation there is for it, I am not at present prepared to examine.

I will briefly relate the experience of the gentlemen to whom I have referred, in the employment of free labour.

He has heretofore had some difficulty in obtaining hands when he needed them, and has suffered a good deal from the demoralizing influence of adjacent slave labour, the men, after a few months' residence, inclining to follow the customs of the slaves with regard to the amount of work they should do in a day, or their careless mode of operation. He has had white and black Virginians, sometimes Germans, being able to use their language; and latterly Irish. Of all these he has found the Irish on the whole the best. The poorest have been the native poor white Virginian, next the free black; and though there have been exceptions, he has not generally paid these as high as one hundred dollars a year, and has thought them less worth the money than any he has had. At present, he has two white natives and two free coloured men, but both the latter were brought up in his family, and are worth twenty dollars a year more than the average. The free black is generally worse than the slave, and so is the poor white man, being less docile and more given to drink. He also employs, at present, four Irish, and is expecting two more, friends of those he has, to arrive, having been recommended to him and sent for by them. He pays the Irishmen $120 a year and boards them. He has had them for $100, but these are all excellent men and well worth their price. They are Catholics, and go by turn to the nearest town where there is a Church, once a fortnight. They have given him less trouble from drinking than any men he has ever had, and one of them first suggested improvements to him in his farm that he is now carrying out with prospect of considerable advantage. Housemaids, Irish girls, he pays $8 and $6 a month.

He does not apprehend that in future he shall have any difficulty in obtaining steady and reliable men, that will work well without being watched, that take an interest in the work that engages their labour, themselves; that are careful in the use of horses and tools, and that will accomplish much more work than any slaves. There are some operations, such as casting and spreading dung and all work with the fork, spade or shovel; that his Irishmen will do, he thinks, over fifty per cent. more at, in a day, than any negroes he has ever known. On the whole, he is satisfied that at present free labour is more profitable than slave labour, though his success is not so evident that he would be willing to have attention particularly called to it. His farm, moreover, now is in a transition state from one system of husbandry to another, and appearances are temporarily more unfavourable on that account.

Mechanics' wages are about 16 per cent. lower here than in the free States. A great many slaves are taught trades, and of course come in competition with white mechanics and are hired out at much higher rents than merely agricultural labourers. The white mechanics commonly refuse to work with them, and in some of the cities endeavour to obtain a monopoly of the work for their respective trades, sometimes interfering by force to prevent the employment of negroes. Irish labourers are employed on the public works, being found cheaper than negroes. They are paid $1 and find themselves. Stone masons get $2. YEOMAN.

National Anti-Slavery Standard.

*** *All communications for the paper, and letters relating to its pecuniary concerns should be addressed to* SYDNEY HOWARD GAY, *New-York.*

†‡ *Donations to the Treasury of the* AMERICAN ANTI-SLAVERY SOCIETY *may be forwarded to* FRANCIS JACKSON, *Treasurer, at Boston; or to* SYDNEY HOWARD GAY, *New-York.*

NEW YORK, THURSDAY, MARCH 17, 1853.

MORMONISM.

A good deal of attention has been directed of late to the spread of this new Religion, and the marvellous multiplication of its adherents. This is nowise extraordinary, for it is certainly one of the strongest phenomena in metaphysical and political history. The appearance on earth of the founder of a new creed, claiming supernatural authority, requiring and receiving the most implicit faith and obedience as its head, outstripping any of his predecessors in the number of his proselytes, in the time since he begun his ministry; these are things which cannot but challenge attention and reflection. The absurdity of the tenets broached by Joe Smith or of the proofs of his title to a Divine Mission, only make the subject the more curious; while the great fact of the increasing of his followers by hundreds of thousands and the contribution which almost every nation has made of them, is one that must be met and considered, whether it can be satisfactorily accounted for or not, by all thinking men. The new Republic of the Valley of the Great Salt Lake, increasing as its population does in wealth and numbers. And that population united and inspirited by a fresh religious enthusiasm, is an object the world cannot help looking at and speculating, if not legislating, about. We have no intention, however, of entering into any speculations as to the origin, nature or consequences of Mormonism. It is a subject altogether too big for the grasp of an article. We would merely try to allay the apprehensions of those honest people who terrify themselves with the thoughts of what we should come to, if Mormonism should become the prevailing Religion of America. Or of these, even, who suffer in their pure minds from the shocking idea of a Mormonite and polygamous Territory being made one of our Holy Union of States.

In what practical respect is Mormonism worse than the Religion professed by the great mass of the American People and which they are pleased to style Christianity? Mark, we do not speak of the Christianity of the First Century, but of that of the United States in the Nineteenth—not of the faith of Peter and Paul, but of that of Moses Stuart and Richard Fuller and Orville Dewey. Is it because it sets up Joseph Smith as a new expositor of Divine Truth, as the setter-forth of a new Moral Code? One that in certain particulars conflicts with the teachings of Jesus Christ? Why, more than a dozen years after Joe Smith promulgated his Gospel, a prophet named Daniel, surnamed Webster, stood up in the National Sanhedrim at Washington, and declared that Man is to be obeyed rather than God; that if a sufficient number of men get together to call themselves a Nation and depute to certain other the power of making Laws, fundamental and occasional, for them, their decrees take precedence of the Decrees of God and are to be obeyed and respected accordingly. That if they enact that a man *shall* "bewray him that wandereth," and that he *shall* "deliver unto his master the servant which is escaped from his master unto him," this is to be received as the latest and most authentic Revelation of human duty. And if, as is necessarily implied in such legislation, they should repeal the Law and the Prophets, or that part thereof which saith, "Thou shalt love thy Neighbour as Thyself," it is thereby repealed and all within the jurisdiction are discharged of their obligation to obey it. And as soon as the voice of the Prophet was heard, the Chief Priests and Rabbis, unlike the Jews of old, accepted the message gladly, and republished it from almost every synagogue in the land. They made haste to let the people know that a Newer Commandment than that given of old in Judea, had been promulgated, viz.: "Thou shalt love the Union of these States with All Thy Heart, and Thou Shalt catch Thy Neighbour and make a beast of him if this new idol crave a sacrifice."

Now Joe Smith, and his apostles and elders, have never done anything like this. They would be much safer guides to the people than such as these. Joe Smith did not even propose to let Slavery entirely alone, as our Christian Scribes and Pharisees teach, as the only duty we have towards it. He contemplated its extinction and proposed that the proceeds of the Public Lands should be appointed to the compensation of the masters. We do not affirm that this was any proof of his supernatural wisdom; but it showed that he was willing to look the great Crime of the Nation in the face and to try and find some way of escape from its consequences. We think, therefore, that as far as this the most important matter with which this generation has to deal, there would be nothing to apprehend from the substitution of Mormonism for what passes by the name of Christianity, in the United States. It is impossible that it could be more blasphemous, inhuman and devilish than that Christianity as set forth (*not* by Christ and his Apostles, observe, but) by the great Rabbis of all the Greater Sects and of almost all the Smaller ones. It is possible that it might have a larger infusion of humanity (an element too often left out of Christianity) in it, especially as its chief expounders are men not inflated with pretensions (empty enough, sometimes) to learning or giddy with a plethora of prosperity and popular applause. We do not see how the change could be for the worse.

As to the permission of polygamy, which is an integral part of Mormonism, it strikes us that this would form a very insignificant objection to its general reception in the United States. We will not speak here of the condition, in this respect, of one sixth part of the men and women of America at the South, nor of the obvious improvement in their condition which the application of the Mormon doctrines would produce. But that condition being a fixed fact, it being the result of laws made, or of customs established, by Christians, and the Christian character of those who have caused or continue it there, being acknowledged by the voice of the American Church Universal (or almost so), we do not see how this little circumstance should be any objection to its general introduction. Indeed, this question may be considered as having been canonically settled by the great Orthodox Court of Ultimate Appeal, the American Board of Commissioners for Foreign Missions. This Venerable Body in the Year of Grace, 1846, of their great Assembly, decided solemnly and unanimously that Polygamy was not inconsistent with Christianity! It having been brought to the knowledge of the Board by some "troublesome," "meddlesome," "snarlish," enemies of the Board" (as they were justly characterized at the Meeting) that the neophytes at certain Mission Stations were indulged by the missionaries in the luxury of a plurality of wives, the Board unanimously resolved that it was inexpedient to take any action in the premises, but to leave it to be settled by the missionaries themselves! The Rev. Dr. Taylor, the Head of New Haven Theology, speaking for the affirmative, said, "*we have as good a right to ask the Board to say that polygamy, in extreme cases, is* RIGHT, *as they have to ask the Board to say that it is* WRONG!" And the eminent and religious Chancellor Walworth, he who sat in the seat of Livingston and of Kent, suggested—"*that in the case of the opening of Turkey to the Gospel, the case might arise.* IN HIS STATE POLYGAMY WAS FELONY; THERE IT WAS LAWFUL. *We cannot decide it, the circumstances of the case must decide it!*" The Board having formerly disposed of the much greater Sin of Slaveholding at the Missions in the same way, were only consistent in this action. But, surely, this authority should throw the mantle of Christian charity over the poor Mormons, as well.

But, seriously, it behooves those professing Christianity and holding that Religion to be essential to the temporal welfare of States as well as eternal happiness of individuals, to consider whether the Rise and Progress of Mormonism may not be accounted for, in some measure, by the frightful corruptions with which Slavery has defiled Christianity. Whether men may not have been prepared by the action of the Church in this regard, for the last twenty years, for the advent of any prophet which brought them something different, if not better than what was furnished by their old spiritual guides. Is it strange that men, not skilful to separate the precious from the vile, the truths taught by Jesus from the shocking traditions of their Scribes, should have been ready to accept Joseph Smith as the newest Messiah? We think the American Church has the existence of Mormonism to answer for, and that it is only by the vindication of Christianity from her blaspemous expositions of its teachings, that can stay the waves of this fanaticism and of others yet to come.—E. Q.

MR. JOHN SCOBLE AND THE DAWN INSTITUTE.

In the *Standard* of June 17th, 1852, we published a letter from a London correspondent, in relation to the affairs of the Institute at Dawn Mills, Canada, and to Mr. John Scoble's connection with that Institution. The recent arrival of Mr. Scoble in this country has, perhaps, confirmed, in the minds of those of our readers who remember the letter, the statements of our correspondent 'Leander;' but it enables us to correct, and we do so most cheerfully, the assertions made by him. Our correspondent's letter, we are assured by Mr. Scoble himself, is an entire misrepresentation of his connection with the Dawn Institute; that he has not come to this country to be, and had never any intention of being, a teacher in that establishment; that—of course—no salary of $2,500 was ever offered him or was ever accepted by him to fill such a postion; that no fund was ever raised in London for the purpose stated by 'Leander;' and that, in short—for it is not necessary to repeat all the alleged facts of the letter—every statement in it, of any importance, is altogether incorrect.

It is no more than proper, however, that we should add, in our own defence, that our correspondent 'Leander' is a man in whose honour and integrity we have always had the most implicit confidence, or otherwise we should not have published his letter; and on his behalf we may say that as there was, we understand, a Committee raised in London to take into consideration the affairs of the Dawn Institute; that that Committee did raise a specified sum for the relief of that institution, and that Mr Scoble was entrusted with some negotiation in regard to this matter; so we can understand, we think, how our correspondent, by an imperfect knowledge of the facts in the case, was betrayed into a misstatement which had in truth no foundation whatever. He, we have no doubt, will regret as much as we do that he should have been led into committing an act of injustice.

COALS TO NEWCASTLE.—Another vessel has been taken into a Southern port, charged with being engaged in the slave trade out of the American waters. The schooner Rachel Brown arrived last week at Norfolk, having been captured on the coast of Africa by the sloop-of-war Germantown!

A SLAVE AUCTION IN VIRGINIA.

One of the publishers of the *Tribune* has received a letter from a friend, a young New Yorker, on his first visit to the "Sunny South," telling what he saw there. The *Tribune* thinks its publication may do good, and in its ultimate consequences tend strongly to perpetuate and harmonize the Union, so reverenced by patriots. The patriots, or those known as such, will hardly agree to this proposition, and therefore as well as for its intrinsic merit, the letter is worth copying. It is dated Richmond, Va., and is as follows:

RICHMOND, Va., Thursday, March 3, 1853.

Since I left New York I have seen the original Declaration of Independence, and I have seen it "illustrated" here in this place. Oh, my God! Oh, my Country!!

I have been an eye witness this morning to scenes such as never have been described, and never can. You and I have been told by some of the *dough faces* of the North that the evils of Slavery are exaggerated. But they have not been half told, and I have neither the *ability* nor the *heart* to describe the scenes I have this moment come from witnessing.

I have spent two hours at the public sales of slaves. There are four of them, and all in the same street, not more than two blocks from the Exchange Hotel, where we are staying. These slave depots are in one of the most frequented streets of the place, and the sales are conducted in the building on the first floor, and within view of the passers-by. There are small screens behind which the women of mature years are taken for inspection; but the men and the boys are publicly examined in the open store, before an audience of full one hundred. These examinations are carried on by various persons interested, and are enough to shock the feelings of the most hardened. You really cannot conceive that men in human form could conduct themselves so brutally; each *seer* or *mark* is dwelt upon with great minuteness—its cause, its age, its general effect upon the health, &c. &c., are questions asked and readily answered. I saw full twenty men stripped this morning and not more than three or four of them had what they termed "clean backs," and some of them—I should think full one-quarter of them—were scarred with the whip to such an extent as to present a frightful appearance; one in particular was so cut that I am sure you could not lay your finger on any part of his back without coming in contact with a *scar*. These scars were from the whip and were from two inches to one foot in length. These marks damaged his sale; although only about 45 to 50 years old he only brought $460; but for these marks he would have brought $760 to 800.

I saw several children sold; the girls brought the highest price. Girls from 12 to 18 years old brought from $500 to $800.

I must say that the slaves did not display as much feeling as I had expected, as a general thing—but there was *one* noble exception—God bless her! and save her too!! as I hope he will in some way, for if he does not interpose, there were no men there that would.

She was a fine looking woman about 25 years old, with three *beautiful* children. Her children as well as herself were neatly dressed. She attracted my attention at once on entering the room, and I took my stand near her to learn her answers to the various questions put to her by the traders. *One* of those traders asked her what was the matter with her eyes? Wiping away the tears, she replied, "I s'pose I have been crying." Why do you cry? "Because I have left my man behind, and his master won't let him come along." Oh, if I buy you, I will furnish you with a better husband, or man as you call him, than your old one." "I don't want any *better* and won't have any *other* as long as he lives." "Oh, but you will though, if I buy you." "*No, Massa, God helping me I never will.*"

Did Mrs. Stowe exaggerate *the spirit* in the slave? No, no. I saw "Cassie's" character in this woman fully and fairly sticking out. Her answers to other inquiries put by another man, were quite as "liberty loving" as these indicated. The most indecent questions were put to her, all of which, after a little hesitation, she answered.

But when asked, if she thought she could turn out a *child a year?* she replied, "*No, Massa, I never have any more, and I sorry I got these.*

Just before she was put up I left the room, for I am sure I could not have stood the scene, and I should have betrayed myself.

A scene occurred in this last room which "may yet be heard from." Just before the sale commenced, a young well-dressed gentleman entered the room, placing himself in one corner of the room, began to take a sketch, and had proceeded quite far before he was noticed by any one but myself—at last he attracted the attention of some of the by-standers—until full twenty or more were looking over his shoulder. They all seemed pleased with what he was doing, so long as the sketch was a mere outline, but as he began to finish up the picture, and form his groups of figures, they began to see what he was about, and then some one went up privately to the auctioneer (who had by this time got one or two sold), and informed him what the man was doing. He came down from the stand, went and overlooked what he was doing for a moment and saw himself "written down for perhaps the first time in his life." He inquired of the man what he was doing. The reply was—"I do not know that I am bound to answer your inquiry." Mr. Auctioneer took his stand again, but was evidently so enraged that he could not go on, for by this time the whole company was aware of what was being done, and while some proclaimed with a *loud oath* that the likeness was "d——d fine," "most splendid," others were for "footing him." The artist took the hint, however, without the kick and left the room. But now we had a specimen of Southern *bravery*. They were all sure that he was an Abolitionist, and they all wanted to lend a "a foot" to kick him; while one small gentleman said he would pay twenty-five dollars to hire a negro to do it. The excitement soon passed over, not, however, without leaving on my mind the truth of the maxim "that he who fights and runs away, may live to fight another day."

But I cannot go further. This subject grows on my hands, and if I should only say half what I think and feel just at this time, I should tire your patience. I am *chuck full*, and shall reserve the overflow until I see you. But think me not untruthful from this unavoidable excitement. I don't tell half the truth. I have said nothing of the brutality of the audiences I saw at four of these auctions. I tell you for a truth that I saw full one hundred Lagrees, and even worse than he.

These auctions are held daily and they pay each other the courtesy to wait for each other, so that the second does not begin until the first has concluded and so on to the last. The auctioneer of the second is on hand at the first auction to announce—"Gentlemen, the sale of a few fine field hands, including the usual assortment of boys, girls, &c. &c., will now take place on the corner above, to which your attention is directed," suiting the action to the word, he leaves, followed by the whole audience, myself included, to his own store, and so on until four sales have been held. The usual "Wall street honesty" is observed in the sales; if not sold, the auctioneer announces "withdrawn, gentlemen."

If this morning I had been possessed of the wealth of W. B. Astor, I should have laid out some money in "stock." That would have eased my conscience, if it had not paid a good interest. Let this be my conclusion: If God spares me my reason and my conscience, I never will vote again for a pro-Slavery man. From this time forth I promise, and declare that I am *bound* for the *fight*. "Freedom or Death!" shall be the "watchword and the cry." (Of course I only adopt the *spirit* of the quotation, and don't mean to do any such foolish thing as to kill myself or allow Slavery to do it, but to make all reasonable sacrifices in the cause of "truth, right and humanity.") Keep this declaration—*preserve it*—and when you see me violate its spirit, like a guardian angel appear to me, reminding me of the vows I now take upon myself.

'A CHIEL'S AMANG YE.'—It is, perhaps, one of the 'Uncle Tomitudes' that of the multitudes who are constantly passing through the Slave States, many now keep their eyes about them for observations upon the slave system, with a sincere desire to see, not what it is not, but what it is. Of these notes by the way, many get printed, and we should hardly have room to publish anything else if we copied all that is said by 'our own correspondent' who is all over the country from the Maryland line to the Gulf of Mexico, from the Ohio to the Rio Grande. Such facts as are related by these new 'thousand witnesses' have been for many years presented to the public in Anti-Slavery journals, and to that degree that we were surprised, upon having occasion, recently, to turn over the back volumes of the *Standard* with reference to this subject, to find how much illustrative of the character of the system of Slavery had been collected. Of course, we rejoice that new testimony to the same purpose is coming forward, and that a new and larger jury is empannelled to sit upon the case. Southern Vigilance Committees will find it impossible to prevent the collection of the evidence, for even he who runs may read, and a man with his eyes open will see something worth recording, though he may stop only long enough in a Southern city for a steamboat to land or take in freight, and have barely time enough for a walk of an hour or two. As witness a correspondent of the *Chicago Times*, who says of Memphis, Tenn.:

"I landed at this place Christmas morning. The first thing that met my eye, standing on a high bank facing the river, was the following inscription in large letters, upon a fine building, with piazza and pillars in front: 'Bolton, Dickens & Co., Slave Dealers.' In addition to this, I soon found two others on one of the principal streets in the city, situated nearly opposite to each other. The sign of one reads thus: 'Byrd Hill, Slave Market;' the other, 'Ben Little, Slave Market and Livery Stable.' I visited them, and was invited to 'walk in and *look at the stock.*' Oh! how my whole being recoiled at the thought. There were men and women, girls and boys, of almost every shade of complexion, ranging in age from ten to thirty or forty, all well dressed, as you see no other slaves, except some favoured body servants. Some of the best looking young women were attired in beautiful de laine, made in the fashion too. When a stranger goes in, they are quickly arranged upon seats on either side of the room, and they watch with interest any one they suppose intends to buy. Of course, you can examine teeth, limbs, &c., and call for any exercises from them you choose. They are taken out every day and walked around in a large circle—the men and boys under one leader and the females under another. I was not permitted to look into their place of confinement for the night, but only saw the grated window. Near by are horses and mules for sale, and they are fat and sleek, because in the market. For the same reason were these men and women well dressed."

ADDRESS FROM IRELAND.

THE last No. of the *Anti-Slavery Advocate* gives some account of a capital Anti-Slavery Meeting which was held in Dublin, on the 14th ult. It was presided over by the Lord Mayor, and was addressed with heartiness and ability by the Rev. Mr. Abelshauser; Rev. D. Smith; Professor Lawson; John Armstrong, Esq.; John O'Connell, Esq., son of the great Daniel; Dr. R. R. Madden, the celebrated traveller, and several members of the Dublin Anti-Slavery Committee. A series of Resolution were passed, and the following Address to the people of the United States adopted:

"*Adress to the People of the United States on the subject of Slavery, from the Citizens of Dublin assembled in public meeting in the Rotunda, Feb. 14th, 1853, the Right Hon. the Lord Mayor in the Chair.*

"In coming before you on this occasion, we gratefully call to mind your munificence in the time of our necessity, in the protracted period of an awful and remarkable famine, when supplies of food

The attendance has on every occasion been large, the attention of the audience profound, and the response to the sentiments uttered, cordial and enthusiastic. The principal object of the lecturer has been to exhibit the baneful influence of Slavery on the social morals, the literature, the politics and the religion of the country. Mr. Thompson has at the same time developed the progress of the Anti-Slavery cause, and enlisted the sympathy of his hearers for the heroic and devoted men and women who, through a period of more than twenty years, have been prosecuting a holy warfare against the abomination of their native land, and the scandal and curse of the world.

The Rev. EDWARD MATHEWS, of Wisconsin, Agent of the "American Baptist Free Mission Society," has commenced an Anti-Slavery tour by a lecture at Cardiff.

Mr. W. WELLS BROWN is delivering a series of lectures in the Isle of Wight, Southampton, and in other parts of Hampshire. He has been requested to repeat his lecture at Southampton, as two or three hundred people were unable to procure admittance.

Mr. Brown also delivered, on Thursday, Feb. 3, an interesting and instructive lecture at the Queen's Rooms, Newport, Isle of Wight, on "Uncle Tom's Cabin," before the members and friends of the Athenæum. Upwards of 400 persons were present. In consequence of some persons not being able to obtain admittance, and the general desire of the audience, the Rev. E. Kell (the chairman) announced that a second lecture would be delivered by Mr. Brown before the close of the Session.

Mr. F. W. CHESSON has been lecturing at the Ragged School in Holloway.

Mr. L. A. CHAMEROVZOW, the new Secretary of the "British and Foreign Anti-Slavery Society," delivered a lecture on Wednesday, the 9th inst., at Tottenham, to a crowded audience, on "American Slavery as it is." He administered a severe reproof to the churches of America, which he denounced as the "Bulwarks of Slavery," urging the duty of the British churches to remonstrate with them honestly and faithfully.

THE UNCLE TOM PENNY OFFERING.

THE (Edinburgh) *Scottish Press*, of the 23d ultimo, contains a report of an interesting public meeting held, two days before, in that city, for the purpose of announcing the time when the Uncle Tom Penny Offering will close, and of devising measures for making the fund as large as possible. The meeting was one of great respectability, and was participated in by some of the most influential people in Edinburg. The *Press* mentions as among those on the platform, Bailies Fyfe and Boyd, Dean of Guild Blackadder, and Councillor Pow; Rev. George Johnston, Rev. W. H. Gray, Rev. Mr. Ballantyne, Rev. J. L. Aikman, Rev. John Kirk, Rev. R. M'Brair, William Duncan, Esq., R. Paul, Esq., Arch. Young, Esq., Henry Wigham, Esq., &c., &c.

The report of the proceedings of the meeting is as follows:

On the motion of Mr. Duncan,

Mr. R. PAUL was called to the chair, and the meeting was opened with prayer by the Rev. G. Johnston.

The CHAIRMAN having stated the object of the meeting, and remarked on the present aspect of the Anti-Slavery cause,

Mr. DUNCAN read the following statement: "The committee appointed to carry out this movement opened up a correspondence with numerous public and influential parties throughout the country, with the view of inducing them to co-operate with them in the work. Public meetings have been held in Glasgow, Dundee, Perth, Berwick, Galashiels, Falkirk, Wick, &c., and at the meetings a deep sympathy with the object of the movement has been manifested. Besides the adoption of resolutions on the subject of Slavery, and the Anti-Slavery movement in general, a resolution to enter into the Penny Offering Movement was agreed to at all these and similar other meetings. Committees have been appointed in numerous districts to superintend the collection of the offering. Remittances have been received from various parts of the country, and the following amongst others may be noticed: From Dunfermline, £31; from Galashiels, £17; from Montrose, £22; from Brechin, £17; from Melrose, £13; from Dunse, £16, and so on. The sum collected in Edinburgh is not yet known, as the collectors have not yet completed their districts. A committee in Glasgow have undertaken to work out the scheme in the western counties of Scotland." In addition Mr Duncan stated that altogether from £250 to £260 had been received, which might be thought a very small sum considering the extent of the movement, but when it was taken into account that the interest taken in the movement was exceedingly general—as was shown by the fact that they had received from Keith, a small town in Banffshire, a contribution of £3, 16s., which was shared in by no fewer than from 800 to 900 individuals; and that in the greater number of places where a contribution was in the course of being made, it had not been closed. One object, therefore, of the present meeting was to fix a time when the collections in all the different parts should be closed and the remittances made. He trusted they would be able to make up £1000 at least, and, from information which he had received from members of the committee, he believed that if they were a little energetic in the matter in corresponding with friends throughout Scotland, they would accomplish this (hear, hear).

The Rev. Mr. BALLANTYNE then read letters of apology for absence from the present meeting from Dr. Greville; Rev. Dr. Brown, Dalkeith; Rev. Mr. Gilfillan, Dundee; Rev. Mr Jeffery, of Glasgow; and J. H. Stott, Esq. He further stated that the national remonstrance which had been adopted at the first meeting held in connection with this movement had been sent to every minister in Scotland—a considerable number of whom had brought it under the notice of their congregations, and got it signed by many of them; and he (Mr. Ballantyne) trusted that those ministers who had not yet taken it up would do so as soon as possible, in order that it might go forth to America, as it was intended to do, the national remonstrance of Scotland (cheers).

Rev. Mr. M'BRAIR moved the first resolution, which was as follows: "That this meeting rejoices in the numerous public testimonies which have been borne in this city, against the system of American Slavery, as being repugnant to the dictates of humanity, degrading alike to master and slave, inimical to the highest interests of Christianity, and dishonouring to God; and it desires to renew its unqualified condemnation of the system, and to express its unabated interest in every lawful means employed with a view to its overthrow." After denouncing the moral and physical evils inseparable from the slave traffic, and stating that justice and humanity were impossible where it existed, though even in a more mitigated form than that found in America, he related several anecdotes of oppression and degradation connected with the comparatively mild form of Slavery which prevailed in one of our African colonies for a few years, where he was an eye-witness of the enormities which were perpetrated.

Rev. W. H. GRAY of Lady Yester's seconded the motion, which was carried unanimously.

Rev. J. L. AIKMAN proposed the next resolution, which was as follows: "That the recent enactment of the Fugitive Slave Law by the American Legislature, whereby every citizen is called upon to assist in sending back the fugitive to bondage, and the free as well as the slave States have been converted into one vast hunting ground for human victims—had implicated the entire nation in the maintenance and perpetuation of the atrocious system, and increased the reproach of a land, boasting of its freedom, civilization and Christianity." He entered with some detail into the enactments of this iniquitous law, and then proceeded to describe that the Congress, in passing this bill, usurped the rights of the States, and trampled with iron hoofs upon the liberties secured to them by the Constitution.

The resolution was seconded by Rev. J. Kirk, and passed *nem. con.*

Bailie FYFE moved the next resolution, which was the one more particularly bearing upon the object of the meeting. It was as follows: "That this meeting, regarding with feelings of lively satisfaction the proposed visit of Mrs. Harriet Beecher Stowe to this country, as a means of strengthening the Anti-Slavery interest awakened by the circulation of her great work, 'Uncle Tom's Cabin,' is of opinion that it is the duty of all Abolitionists to use every exertion to render her visit of permanent benefit to the Anti-Slavery cause, which at no preceding period has more required sympathy and support, resolves to entrust the amount collected from the readers of 'Uncle Tom's Cabin' to Mrs. Stowe, at a public meeting of contributors to be held here on her expected visit in April next, to be appropriated by her as she may deem advisable to aid the Anti-Slavery cause; and, in order to make the amount as large as possible, further resolves to originate a special subscription from those who may not have as yet been waited on, or wish to contribute larger sums than have hitherto been solicited, the subscription to be completed by March 20th." In supporting the resolution, Bailie Fyfe said that this lady (Mrs. H. Beecher Stowe) did not come amongst them as an individual, but as the embodiment of a living principle—the Anti-Slavery cause (cheers). She came to them representing the whole of the Anti-Slavery feeling of America, and as the apostle of that cause throughout the civilised world. Her appearance in Edinburgh, as thus embodying a living principle, would be the means of calling it forth into vigorous action. He spoke shortly of the importance of the cause and of its being worthy of their prayers and efforts, and concluded by expressing a hope that Mrs. Stowe's visit would be the means of arousing that spirit which of old walked forth through our hills and valleys, and secured that freedom, civil and religious, under which Scotland had grown great and noble. That spirit which still slumbers in our valleys and in the cliffs of our rugged mountains would, he trusted, be again aroused to thunder in the ears of every slaveholder on the earth. "The year of jubilee is come; let every slave go free" (cheers).

Rev. G. Johnston, seconded the motion, and took occasion to animadvert in sarcastic terms upon the letter which had been sent to this country by Mrs. Julia Gardner Taylor, [Tyler] widow of the late President of the United States, in answer to a remonstrance on the subject of Slavery from the ladies of this country. In this letter there was not an argument adduced in defence of the system, which was calculated to show that it could be supported by reason, Scripture, or common sense (hear, hear, and cheers).

The resolution was carried with acclamation; and a vote of thanks to the Chairman, on the motion of the Dean of Guild, brought the proceedings to a close.

The blessing was then pronounced, and the meeting separated.

INTERESTING WILL.—A recent decision in the Supreme Court at Washington in the case between the heirs of Koskiusko and the Russian Government has prompted the editor of the Charlottesville (Va.) paper to look up and publish a will of Koskiusko, on record in the Clerk's Office of Albemarle Co., in that State. In the publication, the orthography and punctuation are literally preserved. It is as follows:

"I Thaddeus Kosciuszcho being just in my departure from America do hereby declare and direct that should I make no other testamentary disposition of my property in the United States I hereby authorize my friend Thomas Jefferson to emply the whole thereof in purchasing Negroes from among his own or any others and giving them liberty in my name, in giving them an education in trades or otherwise and having them instructed for their new condition in the duties of morality which may make them good neighbours good fathers or moders, husbands or vives and in their duties as citizens, teaching them to be defenders of their liberties and Country and of the good order of society and in whatsoever may make them happy and useful, and I make the said Thomas Jefferson my executor of this. T. KOSCIUSZHO.

"15th day of May 1798."

The editor of the Charlottesville paper adds that Jefferson appeared, on the 12th of May, 1819, at a Circuit Court held for Albemarle Co, and refused to take upon himself the execution of this instrument. It would seem, therefore, that there was not then known to be any subsequent will; but whether this has now any bearing upon the case, we do not know.

A NEW FEMALE LECTURER.—*The Lily*, Mrs. Bloomer's paper, states that a correspondent, writing from Ontario, says:

"Miss Durfey, a young lady eighteen years of age, left a notice on the desk of one of the churches that there would be an Anti-Slavery lecture on such an evening by a woman. The notice was without date or name, but the minister read it for what it would fetch. The people got the impression that Abby Foster was to be the speaker; consequently the house was well filled. Miss Durfey was there, with the rest of her neighbours. When the time arrived for meeting to commence, she walked up into the pulpit, and gave a first-rate address on the subject of Slavery. She fairly astonished the whole audience. She arranged all this without the knowledge of any one. Even her parents went to the meeting expecting to hear some distinguished speaker."

THE CABINET.—The Senate confirmed the day after the inauguration of the new President, the following list to form his Cabinet:

WILLIAM L. MARCY, New York, Secretary of State.
JAMES GUTHRIE, Kentucky, Secretary of the Treasury.
ROBERT M'CLELLAND, Michigan, Secretary of the Interior.
JEFFERSON DAVIS, Mississippi, Secretary of War.
JAMES C. DOBBIN, North Carolina, Secretary of the Navy.
JAMES CAMPBELL, Pennsylvania, Postmaster-General.
CALEB CUSHING, Massachusetts, Attorney-General.

CORRECTION.—In the last line of the letter in last week's *Standard* for 'some' read said; 'Truly has he *said*;' and not 'Truly has he *some*,' &c.

NEW PUBLICATIONS.

THE WORKING FARMER.—The March No. of this valuable publication, we observe, is the first of the Fifth volume, and its editor opens it apparently in good spirits and in a hopeful tone. We know nothing of the circulation of 'The Farmer,' but presume it to be not large, as Professor Mapes, in this No., states that its whole receipts are and will be expended upon it, and that any advantage he expects to derive from it is rather incidental to his profession as a Consulting Agriculturalist. We would rather hear that the reverse were the fact, that his profession as an agricultural Counsellor were secondary to his editorial calling. This country does not want for papers and magazines devoted to the interests of the Farmer and the Gardener, and, though we are not familiar with any of them except those from the *Cultivator* office in Albany, there are others, we believe, conducted on a similar plan, and no doubt something of the same ability. But the value of the *Working Farmer* is, that it differs from all others, for while they in the main are practical, it is scientific also. It is well for the farmer to know how certain methods of cultivation may have succeeded, or failed to succeed; how certain manures may have answered or failed to answer in certain soils, or how this or that treatment may be requisite for, or injurious to, fruits or vegetables; but it is no less important, if he is to be master of his business, that he should know not merely facts, but the reasons of them, and that a positive knowledge of elements and principles should be his guide as well as the experience of himself and of others. In short, a farmer who works without reading the *Cultivator*, or some publication of a similar character, is like a stock-broker who should never consult the report of the sales on Exchange; and if he does without the 'Farmer,' unless he gathers his knowledge from scientific works, he is like the same broker who never looks beyond the doings of the Board. The successful farmer must know something more than how to haul his manure from the same yard year after year upon the same land; he should be familiar with the experiments of others, and with the results which Science works out for him.

PUTNAM'S MAGAZINE FOR MARCH.—It is not very much to say that 'Putnam' is already at the head of American Magazines, as the stride to that position needed not to be a very long one; but it is higher and no less just praise to say that it is the first monthly in this country of the character to which it pretends that has sustained its pretensions. Every number that has yet appeared has excited the public attention in some one or more articles, by a discussion of some fact or subject of great public interest, and this not merely because of the subject treated, but of the spirit in which it was done. Indeed, it argues great tact and skill in the editor, or a more catholic spirit in the public than it usually has credit for, that subjects are here ventured upon which are hardly thought permissible except in the company of reformers and such like vulgar people, and yet the magazine has leaped into a circulation hitherto unprecedented in the history of any original publication in this country. We note for example an article on the Woman Question in the present number. Perhaps the beauty of its style may stave off condemnation for venturing at all upon such a subject; or perhaps its statement of that question may commend it to toleration; but it is certainly much that it is discussed at all, and its advocates will be thankful for that however much they may be disposed to dispute both the premises and the deductions of the writer. The article is certainly worth reading, if it were only to see in what graceful and fantastic and rose-coloured fog-wreaths this cloud-dispeller envelopes himself and his subject. Nor is it all that commends the number; an article on Reviews, a finely illustrated one on Havana, and several others are either instructive or amusing, or both.

WHITE SLAVERY IN THE BARBARY STATES, BY CHARLES SUMNER. *John P. Jewett & Co., Boston and Cleveland, Ohio.*—Mr Sumner's 'White Slavery in the Barbary States' is pretty widely known as a Lyceum Lecture, in which form it has often been given to the public. It has, we presume, been enlarged to make up this interesting volume. As a history, it is valuable, and is full of information not to be had anywhere else in so condensed a form, while, at the same time, its bearing upon American Slavery is obvious and marked. The book is very plentifully illustrated with wood-cuts of much more than ordinary merit.

THE CHAPEL OF THE HERMITS AND OTHER POEMS, BY JOHN G. WHITTIER. *Ticknor, Reed & Fields, Boston*, 1853. This little volume contains all Mr. Whittier's poems which have appeared of late in various publications, and some which we have never before met with. Being his latest collection, it is natural to expect that it would be his best, and such a welcome, probably, awaits it everywhere. It is enough to announce its appearance, for, notwithstanding Whittier's identity with unpopular reform, he has as wide a circle of admirers as any other American poet, even outside of those who have no sympathy with him as a poet of the people.

THE NORTH BRITISH REVIEW. *Leonard Scott & Co.*—The February number of this Quarterly is just issued, but we have had, as yet, no opportunity to get further into it than its Table of Contents. That is attractive, and the promise of the English Reviews is never broken. The articles in this number of the NORTH BRITISH are:

The Prospects of France and the dangers of England.
Scottish Philosophy.
Sunday in the Nineteenth Century.
European Navigators in Early Times.
Litton on the Church.
Progressive Aspects of Literature: Recent Essays.
The Universe and its Laws.
The Government of the East India Company.
The Legal profession and the County Courts.

TO THE FREE PEOPLE OF COLOUR IN THE UNITED STATES.

A SPEECH recently delivered by Mr. Miller, of New Jersey, in the United States Senate, urging the official recognition of the Republic of Liberia upon the government, reveals some facts worthy of attention. He gives a short history of the origin and progress of the colonisation scheme, which has resulted in the present position of Liberia and of Africa, in relation to this country. Although the history of colonisation is well understood by us, and the hollow pretensions and hypocracy of its founders and promoters have received from us generally the treatment it deserves, yet every new phase and aspect of it deserve our attention. This scheme, you are aware, originated with slaveholders for the avowed purpose, as Mr. M. informs the Senate, of "accomplishing the two grand results contemplated by the friends of African colonisation—the civilization of Africa, and the removal from this country of that *anomalous* class of men *called* free people of colour." But the amount of anxiety expended upon the "*civilization of Africa*" part of the scheme will appear by the preamble and resolutions adopted by the meeting which originated the scheme, presided over by Henry Clay—a slaveholder—and held in the capitol of the United States."

"The situation of the free people of colour in the United States has been the subject of anxious solicitude with many of our most distinguished citizens *from the first existence of our country as an independent nation*, * * * desirous of aiding in the great cause of philanthropy and of *promoting the prosperity and happiness of our country*; it is recommended by this meeting to form an association or society for the purpose of giving aid and assisting in the colonisation of the free people of colour in the United States, therefore,

Resolved, That an association or society be formed for the purpose of collecting information, and to assist in the formation and execution of a plan for the colonisation of the free people of colour with their consent in Africa or ELSEWHERE, as may be thought most desirable by the constituted authorities of the country."

The "ELSEWHERE" is also found in the resolution adopted after the formation of the society, requiring a memorial to be presented to Congress on the subject.

Resolved, That the president and managers be and they are hereby instructed and required, to present a memorial to Congress on the subject of colonising with their own consent the free people of colour of the United States, in Africa or "ELSEWHERE."

It is evident the single object of the scheme was to remove us, the free people of colour, anywhere and by any available means from this country. Our existence here as a numerous class was indeed the subject of anxious solicitude from the first existence of this country as an independent nation. Did we exist here in sufficient numbers, and witnessing the recent struggle of the white population of these colonies for freedom, we might not quietly submit to see three or four millions of our brethren in Slavery, and not profit by the example. This was "the high national consideration influencing the patriotic enterprise," for repairing what they considered "a great evil in our social and political institutions—a numerous and rapidly increasing race of men, men who want nothing but a proper theatre to enter upon the pursuit of happiness and independence." What they considered a good theatre for themselves, they considered not at all proper for us; the reason is obvious—a race so wronged, yet so gifted and qualified, were certainly a subject of apprehension to the sharp-sighted politicians of 1816, and hence the scheme for our removal, *and for promoting the happiness and prosperity of their country.*

Mr. Miller passes over an interval of 80 years, and he now finds that a nation exists on the western coast of Africa, having a constitution like our own, and containing of emigrants and natives, 200,000 inhabitants. But he does not inform the Senate how many of them are emigrants, nor how many of the emigrants were legally emancipated slaves in order to emigration, but in true statesmanlike style he treats of the relation of that nation to the United States, and the policy which this country should observe towards it. "None," he says, "can mistake the policy of England with regard to unappropriated fields of commerce. We have the most striking illustration of this in that mighty *political* and commercial *dominion* which she has secured in the East Indies, and in her attempt upon South and Central America; England has established and now maintains with much energy her colonies at Sierra Leone, upon the Cape, and at other points upon the coast," and is England's policy in the East Indies and her other colonies, to become the model of America's policy with regard to Liberia and unappropriated Africa? To *such a policy*, Mr. M. says "Africa opens up a rich and wide field of operation." That policy was first to form commercial relations, and afterward to find pretexts for subjugation, or *annexation*. He says we must form commercial relations with Liberia, and to this the first step is to acknowledge the nationality of the government. So did England in the East Indies, and so did the United States in Texas. That there exists among the class of persons represented by Mr. M., a design beyond merely forming commercial relations is evident from the following. He says:

"She (Africa) offers no armed resistence to our power, neither do Kings nor Emperors resist our intervention—*Africa lies before us unappropriated and unoccupied*, neglected and despised alike by the cupidity and ambition of the world; yet she is not destitute of some charms to the friends of progress and humanity, * * * a continent unoccupied by despotic power to resist our intervention, and to which God and Nature invite us to come and bless."

No one can mistake the meaning of such language. After such an appeal can the government refuse us a preliminary step to acknowledge the young Republic, and then in obedience to God and Nature, come and bless Africa with our *free* institutions. This might all look very well if no such thing as African Slavery existed among the free institutions of the United States—if the Constitution did not provide for and guarantee its existence. But so long as Slavery exists here, and is interwoven with the political existence of the country, every attempt to extend the influence of the United States over Africa should be repelled by us, as it will be by every lover of freedom. Let them wipe out the foul blot at home, give freedom to us here and equal political privileges, and then we can have faith that there is good meditated for Africa; we shall then cordially co-operate with them, in every honest effort for her regeneration, and good men everywhere will wish the United States God speed in the work of civilising and Christianizing Africa.

His reference to the conduct of the government in relation to Texas, as a precedent, is fraught with additional suspicion. "We have a precedent," says he, "to show that it is the duty of Congress to take the first step *in cases of this kind*. I refer to the case of Texas; you will recollect that for some time after the existence of that government, *de facto*, the president, Gen. Jackson, on account of our friendly relations with Spain, hesitated to form diplomatic relations with Texas. In the mean time the Congress took up the subject of the recognition of her independence, and in 1836 passed a resolution in both Houses acknowledging the independence of that young Republic." The history of Texas in relation to the government is well known by us, and her subsequent annexation, and we also know the amount of consideration manifested for the African race in that transaction.

He thinks to remove or counteract the odium which the enslavement of our people, by the misnamed free government of this country has produced in the eyes of the civilised world, by informing the Senate that the capacity of the African for free government, is owing to his enslavement *in this Christian land*, and that the fact being demonstrated in no degree effects the legal rights of the master over the slave; that it in fact has given to them and the institution of Slavery a moral power and sanction, which neither law nor constitution could invest them with. What a testimony is this in our favour, and how denunciatory of those who have enslaved us, if our race is capable of being so improved under the humanising and enlightening influence of Slavery—which makes our education a penal offence—as to be more capable, as Mr. M. informs the world, of self-government, than many of the subjects of European despotisms! What advances might we not have made if, during the period of our enslavement, we had enjoyed liberty in this land, and had been allowed to profit by all the advantages it affords the white man. Or how will Mr. M. justify himself, his country and her laws for enslaving us, and denying us those natural rights which are inalienable, as life, liberty and pursuit of happiness? To enslave men as a means of their improvement, is a doctrine savouring more of European despotisms, than of a free country; it must have been overlooked by missionary societies, else they would have taken to the heathen, not the bible, but chains, and whips and fetters as a means of enlightening them, and have had laws passed punishing any one who should teach a heathen man or woman to read. Do not believe that those who talk of the sanctity of the rights of those who enslave our people, and the sanctity of the institution of Slavery mean to do us any good.

But do the political signs of the times indicate any change in our favour, or augur any good designed for the African race? Are the politicians of America less anxious about our removal to-day than they were thirty years ago? is our increase less dreaded now than it was when the scheme was formed to banish us? or are there any indications that the three and a half millions of our brethren and sisters in bonds will be speedily carried into liberty by these political philanthrophists? In the inaugural address of the Chief Magistrate of these United States, delivered a few days ago at Washington, he thus expresses himself:

"To every theory of society or government, whether the offspring of feverish ambition or of morbid enthusiasm, calculated to dissolve the bonds of love and affection which unite us, I shall interpose a ready and stern resistance. *I believe that involuntary servitude as it exists in the different States of this confederacy is recognised by the Constitution.* I believe it stands like any other admitted right, and that States where it exists are entitled to efficient remedies to enforce the *constitutional provisions*. I hold that the laws of 1850 commonly called the Compromise measures are *strictly constitutional*, and to be unhesitatingly carried into effect. I believe that the constituted authorities of the Republic are bound to regard the rights of the South in this respect as they would view any other legal and constitutional right, and that the law to enforce them should be respected and obeyed, and not with a reluctance encouraged by abstract opinions as to their propriety in different states of society, but cheerfully and according to the decisions of the tribunal to which their exposition belongs. Such have been and are my convictions, and upon them I shall act. I fervently hope *that the question is at rest*, and that no sectional or ambitious or fanatical excitement may again threaten the *durability of our institutions* or obscure the light of *our prosperity*."

Here we see what we have to expect. This speech may be regarded as the political speech of the country; and may we not surmise from it what Africa has to expect if she were to-day in the grasp of the United States by the appropriation of that continent? But how should we act under our present circumstances, in view of our own privations and the almost hopeless condition of our brethren and sisters in bonds? I would say, dark as the future may appear, we have yet hope in this land, and our brethren have hope if we remain. We have many here who sympathize with us and who are advocating our rights in the face of the corrupt institutions of the country. These persons form the best and holiest of the people, and exert a mighty moral influence which must ultimately prevail, and which will, in the event, strike the fetters from the limbs of our brethren, and raise us to the position in this society which is our natural right. Let us, therefore, resist every attempt at our expatriation. By going to Africa, we strengthen the hands of our enemies, and desert our brethren who are enslaved, and render their case less hopeful. Let us "feel for them as bound with them." It is not in Africa that the battle of our liberty and the liberty of our race is to be fought, but here where we have been enslaved, and where millions of our people are in bondage. Cruel and unjust as the white man is, he is still a moral being, and to his moral nature we can appeal. We ask him not for liberty in Africa, but liberty here. Our blood mingled with his in procuring the independence of this land, and our strength and labour have been expended in contributing to its wealth and promoting its prosperity. Is it not, therefore, equally the home of the African as of the European? Our enemies say we have no hope here; but be not deceived—it is here we have any hope. We know not what new scheme is meditated with regard to Africa, or how far she may yet become the theatre of war between the Aristocratic despots of Europe and the Slaveholding and republican despots of America, in their schemes for her appropriation. Mr. Miller designates us "the degraded and suspicious Negro." This is adding insult to injury. But have we no reason to be suspicious? We know of races enslaved and of races exterminated by them, but know of none civilized and christianized. If we are suspicious, precedents are in our favour. We have given proofs that we are equal to the white man, under the same advantages, as capable of improvement, and that, too, in the face of greater obstacles. This is now a conceded fact. Why, then, should we not enjoy in this, *our country*, with him equal rights and privileges? While they deny us these here, let us look with suspicion on the good they would do us in Africa, and repel every attempt at driving us thither.

PHILO-AFRICAN.

Two of the members of the new cabinet, Marcy and Cushing, are natives of Massachusetts; two, Guthrie and Davis, of Kentucky; two, Campbell and M'Clelland, of Pennsylvania, and one, Dobbin, of North Carolina.

SAM PIKE is recommended for Congress by his party friends in Kentucky. The *Maysville Eagle* says of him: "Pike's qualifications and patriotism are highly commended in some places. Our personal regard for him is extensive; as to his legislative qualifications we know nothing—but for his patriotism, when we last saw him, he *knew* no North, no South no East, no West! We kindly extended him our arm and led him up an alley."

MISS CATHERINE E. BEECHER has offered to endow the professorship of a Female Seminary in Dubuque, with the sum of $20,000, and also to furnish books and apparatus to the amount of $1,000, provided the citizens of Dubuque will erect a building and guarantee a certain number of scholars. The proposition has been accepted, and a Committee appointed to solicit donations.

MISS FREDERICA BREMER.—It will pain many of the admirers of this lady to learn that she has written a letter to that *Abolition* print—*The Philadelphia Saturday Evening Post*—cordially approving of Mrs. Stowe's "Uncle Tom's Cabin," and intimating that she has witnessed worse things than those described in that book, and will publish a work shortly on the subject! *The Post* boasts of weekly circulation of 40,000 copies *in the South*, and Peterson, the proprietor, is making money by publishing "Uncle Tom" in a cheap edition for the *million!* Is this the way Southerners help their enemies?—*Macon Citizen.*

EXTENSIVE KIDNAPPING.—By a friend who arrived this morning from Mobile, we learn that two white men, named Mapley and Long, have been arrested there on a charge of forcibly carrying off free persons of colour from this State, and attempting to sell them. Eight coloured persons, of French extraction, named Froxine, Madeline, Sally Ozenne, Julia, Hyppolite, Adela and Eudora, were taken up with them, and are now in prison. These coloured persons say that they are free. They refer to Messrs Francois Le Beau, Severin Pasae, Gustave, and Armauld Gronin, Major, Theozende Leme, Hyppolite Deveron, and Charles Poydras, of Pointe Coupee, planters, for the truth of their statement. The white men are also accused of having sold five kidnapped coloured persons in this city, for Texas.—*New Orleans Picayune, March* 1.

RUNAWAY NEGROES ARRESTED.—COLLISION WITH ABOLITIONISTS.—Last Friday Mr. W. Carney and his brother, of Clarke county, Kentucky, succeeded in arresting ten of their slaves, who had escaped and fled to Indiana. Six of the negroes were caught in the house of a man of the name of Johnson, at Cabin creek, Wayne county, Indiana, two of whom were apprehended and brought back to Kentucky. Two others were wounded, and the other six were lodged in jail. Mr. W. Carney was very badly injured during the fracas. At the time of the arrest the negroes alarmed the neighbourhood by blowing horns, in order to call a crowd to prevent the arrest of the fugitives; but, after some resistance, Mr. C. succeeded in recovering the ten negroes.—*Nashville Whig, March* 5.

In the new code of Alabama, soon to go into use, occur the following paragraphs in relation to slaves: 1. No master, owner, or overseer must allow any slaves of which he has charge, to hire his own time, or go at large, under a penalty of not less than twenty, nor more than one hundred dollars. 2. No person must permit any slave to be or remain at his house, out-house, or kitchen more than four hours at any one time, without permission of the owner or overseer of such slave. 3. Any assembly of more than five negroes (other than those of the person of the house at which they may be), at any house, plantation, or quarter, is prohibited under a penalty of $10 for each one over that number, to any one who may see for it. 4. No slave shall keep a dog, under the penalty of twenty stripes, and if a slave keeps a dog with the consent of his owner or overseer, such owner or overseer forfeits $5 for every dog so kept, to be recovered by any one who may sue for it. No slave can own any property, and all such property may be sold by the order of a justice of the peace, and one half the proceeds given to the informer.

A CURIOUS case of alleged kidnapping was under examination at Hamilton, Canada, at last accounts. A very young man, named Harvey Smith, was brought up charged with having induced two young coloured men to sell themselves into Slavery, by telling them that he would divide the proceeds of the sale equally among them, and insure their return to Canada by stealing them from their purchasers. The parties' names are Adley and Bacchus, one of whom had been in the employment of the defendant's brother. Informations were laid against the prisoner by a young coloured man named Charles Webbe, who swore that Mr. Smith had made the proposal mentioned above also to him, but that he declined accepting it. This witness also stated that Adley and Bacchus had told him that they were going to the South and that the last time he saw them was on the beach, apparently on their way to Buffalo. Much excitement against the prisoner existed among the coloured population, and a breach of the peace was feared.

A SLAVE RECOVERED.—Two or three months ago some police officers of this city went to Alton in quest of a slave, the progerty of Mr. Walter Carrico, of Warren county, Mo., alleged to have absconded in the year 1851, and ascertained to have since resided in or near our sister city over the river. They had not searched long, when they discovered the negro in an oyster cellar, seized him, and brought him back to the city. The authorities of Alton, misapprehending the facts in the case, remonstrated at the time, against the course of the St. Louis officers, but an impartial statement of the circumstances of the arrest, satisfied them of its justice, and quieted all unpleasant feelings. But the negro was fated to have another run for it. He was placed in our calaboose, in the companionship of a horse thief, and other worthies, who, in the night time, and during the absence of the keeper, broke out—the entire party sensibly enough following. The negro, it was subsequently ascertained, took passage on the Alton packet, the owners of which, were prosecuted by his owner for indemnification in his full value. Recent information was, however, brought to the city of the whereabouts of the fugitive, and police officer Silas Molvin, started for a negro settlement on Wood river, and arrested the runaway a second time on Thursday, bringing him without difficulty back to the city. His master is now here, and the negro in the calaboose—*St. Louis Republican.*

ANTI-SLAVERY CONVENTION

IN CINCINNATI, OHIO,

TO BE HELD ON

TUESDAY, WEDNESDAY AND THURSDAY,

The 19th, 20th and 21st of April, 1853.

To the Friends of Universal Liberty, we again send forth our earnest call to come together in Convention.

FREEDOM is an inestimable blessing, Slavery an unspeakable evil; all history bears record to the struggles of the wise, the good and the great in behalf of Freedom. The noblest of men, and the greatest of the nations, have always valued it above all price. In our day it certainly ought to be no less precious. And Slavery being the very opposite of Freedom, is its deadliest foe.

Can we then, fellow-citizens, be engaged in a better work than that of assembling in a zealous and Christian spirit, to consult how most effectually the Abolition of Slavery may be brought about?

The slaveholders and their numerous allies have become the ruling power in this nation; this Slave Power controls the two great political parties, makes Presidents, governs official appointments, directs legislation, and what is worse than all, corrupts the sources of Religion and Morals, making our Christianity a pretence, and our Republicanism a sham: It desires above all things to be let alone, quietly to perpetrate its abominations, and determines to stop agitation.

Humanity, duty, and interest, on the other hand, call aloud on the friends of Freedom to agitate without ceasing, and to maintain an active and unflinching opposition to the Power of Slavery.

Fully persuaded of the righteousness of the Cause, and confiding in the blessing of Almighty God, we invite *all*, without reference to sect or party, sex or colour (so they be agreed in one thing, an honest hatred of Slavery), to come together to counsel, to encourage, and to plan for renewed and increasing efforts; to unite in sending forth a voice from the Metropolis of the Great West, declaratory of the growing hatred of the people to this cruel iniquity.

That veteran champion of Human Rights, WM. LLOYD GARRISON, of Boston, intends to take part in the Convention—so also does Miss SALLIE HOLLEY, of Massachusetts; and many other distinguished speakers will be specially invited, and are expected to attend.

CHRISTIAN DONALDSON,
SARAH OTIS ERNST,
WM. HENRY BRISBANE,
ELIZABETH T COLEMAN,
JULIA HARWOOD,
ANDREW H. ERNST,
MARY M. GUILD,
MARY W. MANN,
JOHN JOLIFFE,
AMANDA E. LEWIS,
EDWARD HARWOOD,
NATHAN M. GUILD.

N. B. We respectfully request the Editors of newspapers to insert the above Call.

In the press, and will shortly be published:

THE AMERICAN SLAVE CODE,

IN THEORY AND PRACTICE:

Its distinctive features as shown by its Statutes, Judicial Decisions, and Illustrative Facts." By WILLIAM GOODELL, author of the "Democracy of Christianity," "Slavery and Anti-Slavery," &c. New York: American and Foreign Anti-Slavery Society, 48 Beekman street. This work will contain above 400 pages 12mo, neatly bound in cloth, and will be sold for cash at 75 cents single copy, $6 per dozen, and $45 per hundred. Also, in paper covers, at a deduction of 10 cents per copy from the above prices.

Orders may be forwarded to LEWIS TAPPAN, 48 Beekman street, New York.

Extract of a Letter from Hon. William Jay to the Author.

"Your analysis of the Slave Laws is very able, and your exhibition of their practical application by the Southern Courts, evinces great and careful research." Your book is as impregnable against the charge of exaggeration as Euclid's Geometry, since, like that, it consists of propositions and demonstrations. The book is not only true, but UNQUESTIONABLY true

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☞ A copy of this work will be sent, *post paid*, to every Editor who inserts the above in his paper, and sends a copy of it to Lewis Tappan, 48 Beekman street, New York—also an additional copy of the book will be *delivered to order*, for EVERY additional three month's insertion.

THE COLOURED RACE.—The Providence *Journal*, in some remarks on the scheme of Colonisation, says with a candour which should put to blush some of its Whig contem

Miscellaneous Department.

PROVERBS.*

THE Spanish call proverbs, *pequenos evangelios*—"little gospels." Mr. Trench has made use of some of them as texts from which to preach sermons, rather tiresome and common-place. But his book is, on the whole, entertaining. He has brought together many rare proverbs, and although he merely skims over his subjects, his work may serve at least as a finger-post to point out to others a direction in which they may find amusement and profit. It would, indeed, be a curious subject of research to investigate, not the date of proverbs—for most of them are antediluvian, and floated about in the ark in the minds of Noah and his children—but the time when they assumed their present dress, and then, as Torriano has done in his Italian collection, to arrange them in classes according to the key-idea of each.

What wonderful monuments of antiquity are these pithy sayings, in which the experience of mankind, of their relation to nature, to each other, and to God, is recorded—these "winged words," which have flown safely over the black abyss of time, in which so much human knowledge has been engulphed—and are now brisk and full of life as ever, hovering about the lips of men.

Mr. Trench is much exercised to define a proverb satisfactorily. An adage is *ad agendum apta*—apt for action and use. Maxims are *maxima:* the best sayings. But a proverb, what is it? It is both, and something more. A proverb is an idea ready-made. A proverb is the "wisdom of many," expressed so well by the "wit of one" that the rest of mankind seek for no other mode of rendering the thought, but use this one *proverbo*, as if it were a word. If it be not in this every-day use, we may have an excellent adage, aphoris', maxim, but no proverb. There is another requisite which we think Mr. Trench has overlooked. Proverbs should have no known parents. They are foundlings of wit. A quotation may be as hackneyed as "how d'ye do," but it remains a quotation still. Some one has well said that these things go to the making of a proverb: shortness, sense and salt. If rhyme and alliteration do not come under the head of "salt," they may certainly be added as a great assistance. The ear likes to be pleased as well as the mind. How the jingle completes some of our compact and "salted" English proverbs, and fixes them in the memory; such as, "Harm watch, harm catch;" "No pains, no gains;" or its brother, "No sweat, no sweet;" "Haste makes waste;" "Who goes a borrowing, goes a sorrowing," and this one, known to writing masters, "Little strokes fell great oaks." "Out of debt, out of danger;" "East, west, home is best;" "Forewarned, forearmed." Similar proverbs are found in many languages. "*Qui prend, se rend*" is a good rhyme and a short saying; but the German "*Voll, toll,*" is shorter—in fact the shortest known proverb. It illustrates the connection between fullness and folly, great prosperity and insane pride. The Italians say "*Traduttori, traditori*"—translators are traitors. On this theme, St. Jerome made a holy pun. He complained that the Latin versions of the Greek Testament, current in the church in his day, were too many of them not *versiones* but *eversiones*. The mediæval Latin furnishes a short rhyming proverb, "*Qualis vita, finis ita.*" Even in Greek, they said, "*Pathemata Mathemata*"—Sufferings are teachers.

If Mr. Trench has preached fogyish homilies from proverbial texts, it is the fault of Mr. Trench and not of the "little gospels." Many of them Solomon himself might have noted down with satisfaction, so full are they of truth and sound teaching. Here is a lesson to the expectant: "He who waits for dead men's shoes may go barefoot." This Chinese proverb ought to be written in letters of gold: "One has never so much need of one's wit as when one has to do with a fool." And so might well be this one from Spain: "By the street of 'By and Bye' one arrives at the house of 'Never.'" And this one, which Poor Richard omitted in his almanac: "The great is ill-saved which shames its master." The Germans tell us "One foe is too many, a hundred friends are too few." The Persians say gracefully, "Speech is silvern, silence is golden." But the blunt Italian proverb, "Silence was never written down," is more effective than the oriental poetry. Not more effective, however, than this other of the same people, which is highly imaginative: "Time is an inalienable file"—an unpleasant as true. Here is a wise saying of the Persians: "Of four things every man has more than he knows—of sin, of debts, of years, and of foes." A warning from the Turkish: "Curses like chickens, always come home to roost." One still more solemn from the Greek: "The mill of God grinds late, but grinds to powder." Another Greek sermon, in the same vein, is quoted by Emerson: "The dice of God are always loaded:" "When the Devil cannot come he will send," the Germans say with truth, and the Italians with equal truth add more humour: "He hath need of a long spoon that eats with the Devil." "There is no worse robber than a bad book." This is Italian too, and may serve, if they like it, as a motto for the getters-up of cheap publications.

St. Bernard made a curious use of a proverb on the angels: wishing to show *a priori* the extreme probability of their active ministry in the service of men, he quotes the Latin proverb, *Qui me amat, amat et canum meum*, and argues thus: "We are the dogs under Christ's table, the angels love him, therefore they love us."

Lord Bacon has written, as everybody knows, that the genius, wit, and spirit of a nation are discovered in its proverbs. Following the hint, Mr. Trench devotes a chapter to this aspect of proverbs—but, as in the rest of his book, he only gives us a glimpse of the subject, sufficient to show what a field for interesting criticism was before him. In the genuine Roman proverbs, which are few in number, he perceives a practical business-like sense. They bear witness to the interests in agriculture which distinguished the old Italians. For instance, we have from Cato: "What is not needed is dear at a farthing," a proverb after poor Richard's own heart. And this acute proverb has a smack of the farm, "men cut broad thongs from another man's leather."

The Spaniards have an enormous stock of proverbs, as every reader of the *picaresque* novels has noticed. Juan Triarte, their great collector, brought together about thirty thousand. Mr. Trench remarks in them "keen good sense, stately humour, and a chivalrous spirit," and gives us a specimen: "When thou seest thy house in flames, approach and warm thyself by it." The English would have said, "approach and put it out." How well they sneer at their own weakness, in their famous saying, *Cosas de Espana*, for any absurd piece of carelessness or neglect; as for instance, when Charles the Third's army marched against Portugal, and reached the frontier before it was discovered that they had brought no powder. "The Italian proverbs," says Mr. d'Israeli, "have taken a tinge from their deep and politic genius, and their wisdom seems wholly concentrated in their personal interests. I think every tenth proverb in an Italian collection, is some cynical or some selfish maxim—a book of the world for worldlings."

Our readers will remember Dr. Riccabocca and his fund of Machiavellian proverbs in Bulwer's last novel. There is no denying the truth of these sometimes sly and sometimes bitter maxims. They are correct views of one side of human nature, and they show on which side of human nature the Italian has looked. "The river passt, the saint mocked," a foreign relation of our "When the devil was sick, &c." "When rogues go into procession, the devil holds the cross." "If thou suffer a calf to be laid on thee, within a little they will clap on the cow." "Who paints me before blackens me behind." "Every man draws the water to his own mill." Here is a really vicious one, which the old German divine might have included in his work, Ungodly Proverbs and their Refutation. "A sin concealed is half forgiven." "If the monkey reigns, dance before him," is the tone of the East and of Egypt, where the one man-power is absolute. "Kiss the hand which thou canst not bite," shows even more clearly its origin in the land of servility, and selfishness, and revenge. "Do no good and thou shalt find no evil," is of Asiatic descent, but it sounds not unlike M. de Fontenelle.

Other proverbs show their nationality by some local colouring or turn of phrase, as the Turkish, "Death is a black camel which kneels at every man's gate," and the English, "A fair wife and a frontier castle breed quarrels," evidently is older than the union of the two crowns.

Many proverbs are found in every language in different dress, but identical in meaning. "Coals to Newcastle," is a remarkable instance. The Greeks said: "Owls to Athens." The Rabbis: "Enchantments to Egypt." The Persians: "Pepper to Hindostan." and the Mediævals: "Indulgences to Rome." Our old friend—"One must not look a gift-horse in the mouth," is used by Jerome, a father of the fourth century, who replied tartly to a criticism on writings of his, that they were voluntary offerings on his part, and quoted the proverb. We also find it in the rhymed Latin proverb of the middle ages, "*Si quis dat manus, ne quare in dentibus annos.*" "Liars should have good memories," is also cited as an old proverb by Jerome.

Since proverbs are the expression of every general experience of humanity, they are of all kinds—many as bluntly coarse as others are imaginative. Some flatly contradict each other: "Common fame is seldom to blame" is negatived by "They say is half a liar," and the democratic "*Vox populi vox Dei,*" sometimes be rendered by the English, "The voice of the many is the voice of a zany." The English "Lies have no legs," is manifestly untrue; lies have as many legs as a centipede, and as many lives as a cat. Lies, too have wings to fly whither they cannot crawl. Let a lie once get its growth, and it it almost impossible to cripple it so that it cannot move.

Another class of proverbs are satirical upon characters and professions. Fools come in for the largest share of sneering proverbs. "Fools grow without watering." The Spanish is good, "A fool, unless he knows Latin, is not a complete fool."

The lawyers always meet with "flings." "*Legista ne quista,*" is untranslateable. Physicians are seldom spared. A mediæval proverb says of them, "*Ubi tres medici duo athei.*" The Germans have, "What so bold as a miller's neckcloth, which takes a knave by the throat every morning?" The Italians have many proverbs of contempt for the *villano*, or peasant. In German collections many of like character will be found upon the *Bauer*. There are plenty, too, in mediæval Latin, among others, this triple rhyme, "*Rustica gens est optima fleus, et pessima rideus.*" If we compare the modern meaning of the words villain, knave, and others of that kind, with their etymology and ancient signification, we can form, perhaps, a pretty correct idea of the character of the class of men who were called by them, or at least, of the estimation in which they were held by their betters.

The monks were not left unscathed by these pellets of wit. "If you have offended a clerk, kill him, or else you will never have peace with him," and "Take heed of an ox before, of a horse behind, of a monk on all sides."

Among uneducated people, thought and speech are glad to avail themselves of these muscular little sayings. To the ignorant, proverbs are indeed lessons—a *lex non scripta* for every-day life. And, as in the case of the common law, very often sad misinterpretations of a rule occur. How many selfish people have fortified their unwillingness to do for others, by that excellent proverb, "Charity begins at home!" Men of education seldom express themselves in proverbs. It is not considered well-bred to do so. Proverbs are of the same kindred as *slang;* and although the relationship is distant, a kind of family likeness is often perceptible. Nevertheless, an occasional proverb, well applied, is never out of place. And often, in a moment of uncertainty as to what course of conduct we shall pursue, some "little gospel" flashes across the mind, and instantly decides the question.

George Herbert, under the title of "*Jacular Prudentum,*" made a collection of about 1500 proverbs. Herbert died in 1632. It is singular that in a collection of the seventeenth century, among hundreds in present use such proverbs as, "Where there's a will there's a way;" "A place for everything, and everything in its place;" "Needs must go when the devil drives," and "Tell the truth and shame the devil," should not be found. Quite a number of Poor Richard's proverbs occur there; for instance, "Silks and satins put out the kitchen fire."

Some of Herbert's are worth quoting: "He begins to die, that quits his desires." "He pulls with a long rope that waits for another's death." "A lion's skin is never cheap." "He that comes of a hen must scrape." "I wept when I was born, and every day shows why." "A woman and a glass are ever in danger." "A married man turns his staff into a stake." "A fool knows more in his house, than a wise man in another's"—a saying worthy of all commendation "God comes to see without a bell." This reminds us of the Latin: "The feet of the avenging deities are shod with wool." And there is one which requires to be taken with many grains of explanation: "He wrongs not an old man that steals his supper from him." About this last there can be no doubt: "Sit in your own place and no one can make you rise."—*Evening Post.*

PERSONALITY.

BY CHARLES K. WHIPPLE.

FROM the earliest days of the Anti-Slavery movement until now, this saying has been constantly repeated, "The Abolitionists are evidently sincere and well meaning people, but they fail of their object, and destroy their own influence, through their harsh language and gross personality." Moreover, it is clear that their conduct in this respect not only brings an ill-name upon them, but deprives them of certain substantial advantages, such as the power of speaking in palaces, and of being heard by persons, at present inaccessible to them. Many a pulpit would have been thrown open to the preachers of Anti-Slavery, and many a congregation of respectable and influential men would have listened to their words, if they would only have accommodated themselves to the ways of the place, and denounced the sin in abstract generalities that would leave the sinner alike undisturbed, whether he slumbered, mused, or listened. Perhaps they took warning from the usual inefficacy of such preaching. But, be that as it may, these impracticable men pursue their original course, paying no more heed to the warning voices around and behind them than did the princess Perie-zadeh in the Arabian tale, when in pursuit of the talking bird, the singing tree, and the yellow water. Perhaps indeed they saw reason, like the princess, to doubt the friendly purpose of those warnings, but had they believed them *wise*, they would hardly have failed to accept the instruction, even from enemies. It may be useful to some to rehearse the reasons why they originally adopted, and why they still continue the practice of plain speaking.

The Latin proverb, of touching a thing with the needle's point, and the English one, of hitting the nail on the head, express at once the precision and the effectiveness of the thing done. When the Abolitionists found it needful to mention Slavery at all, their obvious course was, not to go "about it and about it," but to go *to it*. Desiring of course both that their words should be understood and should produce an impression, they stated in clear language what the sin in question was, who were its perpetrators, what circumstances made their offence an aggravated one, and what course of repentance and amendment justice required of them. As Nathan to David, they first described the offence, and then said to the offender, "*Thou* art the man." If David had repelled the parable as a slanderous imputation upon his character, had offered a reward for Nathan's head, and had enacted a law imposing fine and imprisonment upon whoever should interfere with his seduction of wives and murder of their husbands—and if courtiers and priests had united in saying that though adultery and murder were evils in a State, yet that the meddling of officious prophets made the matter a good deal worse, and that David would have done what was right in the premises if he had been let alone—the parallel with modern times would have been complete.

The practical advantage of this plainness of speech has been manifest to the Abolitionists from the commencement, though their opponents have not ceased magnanimously to warn them that they were injuring their own cause by it. A recent instance exemplifies this effectiveness of direct application of the truth to individuals, so forcibly that it is worth while to mention it.

The Rev. Dr. Joel Parker, well known for many years past as a pro-Slavery clergyman, formerly in New Orleans and since in Philadelphia, not only bore with perfect quietness the censures of the Abolitionists directed against his class, but even when he was mentioned by name in company with Drs. Spring, Taylor, Dewey, Rogers of Boston, Bishop Hopkins, and Professor Stuart, he showed no sensibility, thinking, as he said, that the statement which associated him with such names could produce no unfavourable impression upon the public mind. But when, in "Uncle Tom's Cabin," he was individually quoted as giving his influence to the support of Slavery, the imputation became too heavy for him to bear; he said "it was a very different thing when he alone was singled out," and, though unable to disprove his occupancy of a pro-Slavery position, he availed himself of some inaccuracy in the quotation in "Uncle Tom's Cabin," to bring a suit against its author for libel, laying the damages at twenty thousand dollars; according to that passage of Scripture which saith—"If thy brother offend thee, go and tell him his fault between thee and him alone; and it he shall hear thee, thou hast gained thy point; but if he will not hear thee, send to him one or two lawyers: and if he will not hear them, tell it to the court and the jury."

Now if this case should be pushed to trial, it is very possible that a vigorous "putting to the question" of those drawn as jurymen might exclude all Abolitionists from their number, and that a jury might thus be collected of so pro-Slavery a character as (keeping in mind the distinction between law and equity) to give, on the technical point of inaccuracy of quotation, a verdict of *more* than six and a quarter cents damages. In that case, the author of "Uncle Tom's Cabin" would suffer a pecuniary penalty for her blunder (a preposterous one indeed, in a civilised country,) of trusting in equity rather than law. This, though a present misfortune, would teach the useful lesson of verbal accuracy in the quotations in her next book, (may it speedily appear.) But meantime, one main purpose of the quotation is accomplished as perfectly as if it had been *literally* correct. A leader in the pro-slavery host has been *reached*, pierced to the quick through the joints of his armadillo mail of indifference. Moreover, he himself, like Samson, has disclosed the secret of his previous security. He could tolerate the imputation of any amount of baseness, if associated in the reproach with those whom the world and the church esteem "good society," but the finger of scorn pointed at him individually and alone was more than he could bear. This fact being found, let Abolitionists "make a note of."

Many people seem to think—or rather to take for granted without thinking—that there is no justice whatever in what they call the "personality" and the "harsh language" of the Abolitionists. They do not object to the most energetic plainness of speech in judicial or political proceedings; they permit the judge to address as a pickpocket him who has been clearly proved such; and they like their Post or Courier the better for calling the opposite candidate everything but an honest man, even when no particular malefaction is proved against him. But when the Abolitionists stigmatize unquestionably base conduct *as* base, or designate by name and office one who, under the mask of religion and republicanism, is a traitor at once to Liberty and Christianity, an outcry is immediately raised against them as abusive and libellous.

Abuse (in words) is an accusation not founded in truth. But the Abolitionists not only make just charges against the practicers and defenders of Slavery, but *prove* them just. Their appeals has always been to facts, to reason, and to Christianity. They have proved, by an overwhelming abundance of testimony, these several positions.

That the slaves are treated with gross injustice by the fact of being held as slaves, apart from any special additional cruelty.

That the free coloured people, North and South, are treated with gross injustice in consequence of the ideas which Slavery generates and perpetuates respecting their race.

That the people of the North lose some of their most unquestionable and most important rights as citizens of the United States, by the means used to defend Slavery.

That, since Slavery is the very antipodes of Republicanism, the open practice of it, and the sophistical reasoning which is openly used in its defence are working most serious injury to the Republican *idea*, upon which our nation is founded, and in which chiefly consists the superiority that we claim over European and Asiatic nations.

That since Slavery is a great general violation (comprising almost every conceivable particular violation,) of Christianity, its theory and practice are working constant and enormous evil to the Christian *idea*, and thus gradually lowering the standard of morality and religion.

That as continuance in the state of Slavery cannot but be most debasing to the slave, both in his material, social, and spiritual relations, so the systematic enforcing of that debasement, and its necessary reaction, by contact, upon himself, must be an actively deteriorating influence upon the slaveholder, in *his* material, social, and spiritual relations.

And, finally, that, as the ill effects of Slavery cannot cease but with the destruction of their cause, and as the continuance of so vicious a relation necessarily prevents the application of those means upon which both parties must depend for elevation and improvement, the only rational and effectual beginning of a removal of the evils of Slavery is the IMMEDIATE ABOLITION of Slavery.

All these positions, I say, are abundantly *proved* in the lectures, newspapers, and tracts of the Abolitionists. We are therefore authorized to refer to them as established facts in the history of Slavery, and to hold the active supporters of that system responsible for them in chief, and its passive supporters responsible in proportion to the aid and comfort they furnish to the institution. To do this, in direct and unequivocal language, is not abuse, nor injustice, nor unjustifiable personality, nor officious intermeddling with that which does not concern us. It is at once our right and our duty. Not for their speech only, but for their unjustifiable *silence*, will God bring men into judgment.

The singling out, for especial reprobation, of individuals whose voluntary partisanship for Slavery is aggravated by their ample means of knowing better, or whose eloquence, literary distinction, or exalted station make them particularly dangerous opponents of liberty, is not only right and judicious in itself, but it is our natural defence against the worldly wisdom of those who, do not shrink from being associated, even in infamy, with men distinguished in name or station. If plain John or Joel supports himself in a false and vicious position by leaning on the statesmanship of Daniel, or the theological reputation of Moses, or the judicial eminence of Benjamin, he needs to be assured that such distinguished accomplicesship will not shelter him from accountability, either to God above or men below; that at both tribunals his single person must meet the accusations of truth and justice, and receive whatever retribution follows, as if he were the sole offender. The wisdom of the State has decided that each partner is liable for the whole tax assessed upon his firm. In applying the same rule to whatever injustice is done in senates, associations, and conventions, and exacting the same responsibility from their individual members, I repeat that the Abolitionists have acted rightly and wisely; and the Reverend Joel Parker, of Philadelphia, is a faithful, though unwilling, witness that this course is effective.

But here three classes of persons interpose a protest. The timid friends of the Anti-Slavery cause—"such as have need of milk, and not of strong meat"—its sagacious enemies, who seeing that this course *is* effective, volunteer their disinterested opinion against it—and persons, whether friends or enemies, who are too far removed from the scene of action to understand the movements of the opposing parties—unite in declaring that the effect of such plain speaking, though by no means slight, is adverse to those who use it. The editor of the London *Times*, a fair specimen of the class last spoken of, has lately mentioned as a great fault in "Uncle Tom's Cabin," that it "will irritate instead of pacifying the slaveholders." He assumes that emancipation is impossible except by the voluntary action of the masters, and says "Let the attempt be made imperiously and violently to dictate to the slaveholders, and from that hour the Union is at an end."

It is very easy for the editor of the *Times* to talk of the benefits of a Union of the evils of which he has no experience; but if he, and every member of his political party were liable to be tarred and feathered, or hung to the first tree, the moment they set foot in Ireland, under the operation of a code of laws formed by the joint action of that country and their own, and defended by the bishops, judges, army, and navy of the *United* kingdom, they would probably form a different judgment of the blessings of Union, and might shout for "repeal" as lustily as any Irishman now does. But the case above supposed is literally and exactly the condition of those who are practically opposed to Slavery in the *United* States of America. The so much vaunted *Union* formally withdraws all protection from the liberty, the property, and the lives of those who speak against Slavery in a Slave State. Are such antagonists to be pacified and mollified with soft words? Such a proceeding would be soft in more senses than one.

Slavery is to be abolished without the consent, and against the will, of the Slaveholders. True, the voluntary, immediate emancipation of each Slave by each master would be the better way, and the best way, for both parties, as the Abolitionist have always said. But since the Slaveholders refuse, not only to do this, but to commence any movement towards emancipation in any way, it becomes a waste of time to delay any longer for their consent. The thing must be done irrespective of their wishes altogether. The means of effecting it are twofold.

The most important agency to this end is to be created by diffusing through this country and civilised Europe, such exact and full information of the wickedness and cruelty inherent in Slavery, of the degradation of the Slaves, of the deterioration in manners and morals of the masters, of the corruption diffused by this influence through the church, and of the increased profligacy which it has developed in the political and theological press, and in the proceedings of political and theological parties, as will unite the hearts and the hands of all who love liberty, morality, and religion, in the determination to act in every practicable way against Slavery and for Liberty.

The second point is to direct into proper channels the energy thus generated, and bring it to bear, with permanent and steadily increasing force, upon the commercial, political, ecclesiastical, social, and personal relations of Slaveholders, at home and abroad; to make each Slaveholder and each apologist for Slavery sensibly and acutely feel that wherever he appears beyond the circle of his accomplices, he excites such feelings and such manifestations of aversion and contempt as if his close cropped hair and motley dress proclaimed him a fugitive from some house of correction; to uncover so thoroughly to the public gaze their peculiar position of wickedness intensified by meanness, their pre-eminence as grinders of the face of the poor, and oppressors of the widows and fatherless whom they have *made* widows and fatherless, that the highwayman who robs only the rich shall be deemed honourable and virtuous in comparison with them.

Whenever the Northern States shall separate from the Southern on account of Slavery, the accomplishment of all this will be much facilitated. The pressure of foreign opinion, already experienced to a certain extent by American travellers in Europe until they have freed themselves from the imputation of favouring Slavery, will then become intensified by concentration upon a smaller territory. The suspicion which now rests upon Americans at large will then be confined to Southerners.

It will then also be much easier to facilitate the escape of Slaves, to protect them in their flight, and obstruct the movements of their pursuers.

The Northern States will not then so quietly permit the imprisonment of their seamen in Southern ports without the allegation of crime, or the ignominious expulsion, without hearing, of ambassadors sent to look after their rights and interests.

The Northern churches will then be freed from the most serious obstacle to the recognition of their claim to be considered *Christian* churches.

The political parties of the North will then escape the deteriorating influence of that immense system of bribery, which now makes the chance of their statesmen for office so largely dependent upon their subserviency to the Slave power.

The chief legislative assembly of a Northern confederacy would not be disgraced by the membership of drunkards, bullies, and ruffians, and the encounters with foul language, fists, and weapons, which have of late been so common in the Congress of the United States.

Finally, the coloured people of the North would then *begin* to have a prospect of the full recognition of those rights and privileges which belong to them as citizens, and thus a stronger incitement and greater facilities than at present for education and self-improvement.

All this, thanks to the labours of the Abolitionists, is in a train for successful completion. But labour, assiduity, self-denial, and perseverance, on the part of *every* friend of the Anti-Slavery cause, are just as needful for its progress as for its commencement; and every such faithful labourer hastens the day of its ultimate triumph.

Boston, October, 1852.

—*Liberty Bell, for* 1853.

ULYSSES AND THE SIRENS.

....For the Standard.

Oh ye maids with deep and rosy bosoms!
Oh ye maids with darkly flowing locks!
Wherefore is it that with songs ye woo me,
Sitting in the shadows of the rocks!

Well hath she, the Enchantress Circe, told me
All the evil that shall on me fall,
If I follow where your white feet lead me,
Or give answer when your voices call.

Oh, my comrades, bind me to the mainmast,
Stop my ears with wax and bind my hands,
Close my eyes, that so no sight nor murmur,
Of the singer or the song steal to me from the sands.

In the West the blood red sun is sinking
And the angry billows redly glow—
On the dying breeze the song is dying—
Ply the oars, my comrades! Let us go!

CLARENCE COOK.

MR. BROWN'S LETTERS.

[The Author's Preface to the American Edition.]

ON coming into this country I found that the projectors of this series of little books had preceded my arrival by publishing a number of early works, which have appeared under various pseudonymes during the last fifteen years. I was not the master to choose what stories of mine should appear or not; these miscellanies were all advertised, or in course of publication; nor have I had the good fortune to be able to draw a pen or alter a blunder of author or printer, except in the case of the accompanying volumes, which contain contributions to Punch, whence I have been enabled to make something like a selection. In the "Letters of Mr. Brown" and the succeeding short essays and descriptive pieces, something graver and less burlesque was attempted than in any other pieces which I here publish. My friend the "Fat Contributor," accompanied Mr. Titmarsh in his "Journey from Cornhill to Cairo." The Prize novels contain imitations, not malicious, I hope, nor unamusing, of the writings of some contemporaries who still live and flourish in the novelist's calling. I myself had scarcely entered on it when these burlesque tales were begun, and stopped further parody from a sense that this merry task of making fun of the novelists should be left to younger hands than my own; and in a little book published some four years since, in England, by my friends, Messrs. Hannay & Shirley Brooks, I saw a caricature of myself and writings to the full as ludicrous and faithful as the prize novels of Mr. Punch. Nor was there, had I desired it, any possibility of preventing the re-appearance of these performances. Other publishers besides the Messrs. Appleton were ready to bring my hidden works to light. Very many of the other books printed, I have not seen since their appearance twelve years ago, and it was with no small feelings of curiosity (remembering under what sad circumstances the tale had been left unfinished) that I bought the incomplete "Shabby Genteel Story," in a railway car, on my first journey from Boston hither, from a rosy-cheeked, little peripatetic book merchant, who called out "Thackeray's Works!"—in such a kind, gay voice, as gave me a feeling of friendship and welcome.

Here is an opportunity of being either satiric or sentimental. The careless papers written at an early period, and never seen since the printer's boy carried them away, are brought back and laid at the father's door, and he cannot, if he would, forget his own children.

Why were some of the little brats brought out of their obscurity? I own to a feeling of anything but pleasure in reviewing some of these misshapen juvenile creatures which the publisher has disinterred and resuscitated. There are two performances especially (among whom the critical and biographical works of the erudite Mr. Yellow-Plush) which I am very sorry to see reproduced, and I ask pardon of the author of the "Caxtons" for a lampoon, which I know he himself has forgiven, and which I wish I could rec—!

I had never seen that eminent writer but once in public when this satire was penned, and wonder at the recklessness of the young man who could fancy such personality was harmless jocularity, and never calculate that it might give pain. The best experiences of my life have been gained since that time of youth and gaiety and careless laughter. I allude to them, perhaps, because I would not have any kind and friendly American reader judge of me by these wild performces of early years. Such a retrospect as the sight of these old acquaintances perforce occasioned, cannot, if it would, be gay. The old scenes return, the remembrance of the by-gone time, the chamber in which the stories were written; the faces that shone round the table. Some biographers in this country have been pleased to depict that homely apartment after a very strange and romantic fashion; and an author in the direst struggles of poverty waited upon by a family domestic in "all the splendour of his menial decorations," has been circumstantially described to the reader's amusement as well as the writer's own. I may be permitted to assure the former that the splendour and the want were alike fanciful; and that the meals were not only sufficient, but honestly paid for.

That extreme liberality with which American publishers have printed the works of English authors has had at least this beneficial result for us, that our names and writings are known by multitudes using our common mother-tongue, who never had heard of us or our books but for the speculators who have sent them all over this continent.

It is, of course, not unnatural for the English writer to hope that one day he may share a portion of the profits which his works bring at present to the persons who vend them in this country; and I am bound gratefully to say myself, that since my arrival here I have met with several publishing houses who are willing to acknowledge our little claim to participate in the advantages arising out of our books; and the present writer, having long since ascertained that a portion of a loaf is more satisfactory than no bread at all, gratefully accepts and acknowledges several slices which the book purveyors in this city have proffered to him of their free will.

If we are not paid in full and in specie as yet, English writers surely ought to be thankful for the very great kindness and friendliness with which the American public receive them; and if we hope some day that measures may pass here to legalize our right to profit a little by the commodities which we invent and in which we deal, I for one can cheerfully say, that the good-will towards us from publishers and public is undoubted, and wait for still better times with perfect confidence and humour.

If I have to complain of my special hardship, it is not that our favourite works are reproduced, and our children introduced to the American public: children whom we have educated with care, and in whom we take a little paternal pride: but that ancient magazines are ransacked, and shabby old articles dragged out, which we had gladly left in the wardrobes where they had lain hidden for many years. There is no control, however, over a man's thoughts—once uttered and printed, back they come upon us on any sudden day; and in this collection, which Messrs. Appleton are publishing, I find two or three such early productions of my own that I gladly would take back, but that they have long since gone out of the paternal guardianship.

If not printed in this series, they would have appeared from other presses, having not the slightest need of the author's own imprimatur; and I cannot sufficiently condole with a literary gentleman of this city, who (in his voyages of professional adventure) came upon an early performance of mine, which shall be nameless, carried the news of the discovery to a publisher of books, and had actually done me the favour to sell my book to that liberal man, when, behold, Messrs. Appleton announced the book in the press, and my *confrere* had to refund the prize-money which had been paid him. And if he is a little chagrined at finding other intrepid voyagers beforehand with him in taking possession of my island, and the American flag already floating there, he will understand the feelings of the harmless but kindly treated aboriginal native, who makes every sign of peace, who smokes the pipe of submission, and meekly acquieses in his own annexation.

It is said that those only who win should laugh; I think, in this case, my readers will not grudge the losing side its share of harmless good humour; if I have contributed to theirs, or provided them with means of amusement, I am glad to think my books have found favour with the American public, as I am proud to own the great and cordial welcome with which they have received me.

W. M. THACKERAY.

New York, December, 1852.

COURTSHIP AMONG THE BRETON PEASANTRY.

THE village tailor performs in Brittany a most important part; and as he is generally the poet, so is he frequently selected as the negotiator of the rustic marriages of the district. When the preliminaries have been arranged, the tailor, then called the "baz valan," or "messenger of love," from the young man to his *fiancée*, proceeds to the residence of the parents of the latter, bearing with him a branch of broom in his hand, as a symbol characteristic of his mission. Here he is introduced to the brentaer, or advocate or defender on the part of the young girl, whose duty it is to baffle the importunity of the lover's missionary as long as possible. The baz-valan, after the usual courtesies of greeting, replies to the brentaer respecting the purpose of his visit, and informs him that "a certain pigeon and a beautiful white dove were wont to consort together, but that the latter having been scared away by a sparrow hawk, he is now seeking for her in every direction." The brentaer replies. "That he has seen neither dove nor pigeon."

"Young man, you lie," responds the Baz-valan, rather unceremoniously; "our people beheld the white dove, in her flight, descend into your very orchard."

The brentaer still denies all knowledge of the lost one; upon which the messenger of the young man declares "that his pigeon will surely die, and that he must depart to seek the dove elsewhere." "Stop, friend," the other replies, "I will go and search the house; perhaps I may find your white dove."

He retires, and shortly returns with a little girl. "No, no, that is not my dove; yet, charming little flower, if my pigeon were a drop of dew, he would descend upon thee!" then, after a pause, he adds, "I shall ascend to your granary, perhaps she has entered it in her flight."

"Wait a while, friend," says the brentaer; and retiring, he again returns with the mistress of the house, "I have been into the granary," he cries; "I could not find your dove, only this ear of corn, abandoned by the harvesters." "As many grains as have the ear of corn," replies the young man's advocate, "so should my white dove, when seated in her nest, have of little ones under her wings." Again the brentaer departs; he returns with the grandmother.

"I cannot find your dove," he says, "but I have found an over-ripe apple; and a apple wrinkled by the sun and the wind, that has hung a long time on the tree among the leaves; put it into your pocket and give it to your pigeon to eat, and he will mourn no more."

"I want not your ear of corn, nor your wrinkled apple, but my little dove; and seek her I will."

"Good heavens! have patience, friend," replies the young lady's advocate, "your little dove is not lost; she is well taken care of in my chamber, in cage of ivory, with bars of gold and silver; so gay, so sweet, so beautiful, my little dove!"

At length after this awful delay the fair bethrothed is produced. The father of the family also makes his appearance, and brings a horse's girth; while he fastens this rude appendage, the brentaer sings an appropriate but by no means delicate song.

Other ceremonies and songs follow, and it is long after the marriage is concluded before the exactions on the wedded pair cease. In parts of Brittany, in Leon, for example, the bride and the bride-groom are the subjects of the "fete of the cupboard," a piece of furniture of that description being presented to them as a bridal gift. It is commonly made of walnut-tree, highly polished and ornamented. Decorated with garlands, it is conveyed to the house of the newly-married pair, in a car drawn by horses, whose manes and tails are adorned with glittering ribbons. The mistress of the house covers the cupboard with a linen cloth, upon which she places two piles of pancakes, a jug of wine, and a drinking cup. The oldest member of the family of the husband fills the cup and presents it to the eldest of the parents of his bride. After still further ceremonies, all present partake of the wine and eatables, and the cupboard, amid the cheers of the assembled guests, is placed in the most conspicuous situation in the mansion. The day after the marriage the poor of the parish, or rather the mendicants, wait upon the bride and bridegroom and divide the remnants of the marriage feast. The young wife with her petticoats tucked up attends upon the females, and her husband upon the male portion of their guests. At the conclusion of the repast the husband offers his arm to the most respectable of the women, and his wife following his example gives her hand to the best dressed beggar, and the entertainment ends with a dance and a song. The latter, "Le Chant des Pauvres," is addressed for the most part in praise of the newly constituted mistress of the house, who is extolled as the most beautiful creature in the parish; "as amiable as pretty, with feet light as those of the fawn, and eyes bright as two drops of dew."—*From an Article in Taits' Magazine.*

STATE ASYLUM FOR IDIOTS.

ABOUT half way between here and Troy stands a house that used to be a famous rendezvous for races, fairs, sleighing parties, drinking, and all manner of merry-making—the old "Bull's Head" Tavern. Two years ago the sign of the Bull's Head was taken down, and the place sold to the State of New York.

If you go there now, you will find a plain, unpretending, dark-coloured edifice, everything about which is kept with the most scrupulous neatness. You enter, and you find black-boards, pictures, books, dumb-bells, ladders, and other aparatus, indicating that it is either a school, or a gymnasium, or both. And so it is. But there is a strange set of scholars. Boys with the vacant, lack-lustre stare of confirmed lunatics. Girls with a look of senseless animal imbecility. Children on whose faces there has never been a ray of intelligence; and nearly grown-up young men and women engaged in the occupations and plays of children five or six years old. Their instructors have a watchful, care-worn look, as if they knew their charges could not be trusted to perform even the simplest avocations without constant help and guardianship. It is the State Asylum for Idiots.

From the Annual Report of the Institution just issued, we learn that there are now forty-two pupils under treatment. Applications have been made for the admission of nearly as many more, but were refused because there was no room for them.

During the time this experiment has been in operation its results have been of the most gratifying character—far more gratifying than could have been anticipated. Three years ago it was a matter of serious doubt, whether it was possible ever to educate this unfortunate class of beings, so as to be of any use to themselves or others. Now, it may be considered demonstrated beyond a doubt. By a system of gradual training, first in physical exercises, then by slow steps to simple mental exertion, they are led finally to a knowledge of duties, responsibilities, and the truths of religion.

To use the words of the Superintendent, "we have taught a child to walk when we had first to awaken or cultivate a fear of falling as an incentive to any efforts on her part. We have awakened preceptions of sounds in ears where the sense of hearing resided without the use of it. We have developed perceptions of sight through eyes that had never performed their appropriate office. We have been teaching children to speak in every stage of articulation." Cases that three years since only promised to be hopeless, helpless burdens to their friends all their lives, have been elevated to the rank of happy, useful members of society.

"In almost all cases and with very few, if any exceptions, those usually called idiots, under the age of 12 or 15, may be so trained and instructed as to render them useful to themselves, and fitted to learn some of the ordinary trades, or to engage in agriculture. Their minds and souls can be developed so that they may become responsible beings, acquainted with their relations to their Creator and a future state, and their obligations to obey the laws and respect the rights of their fellow citizens. In all cases, we believe, for we have seen what has been accomplished in apparently desperate cases, they can be made cleanly and neat in their personal habits, and enabled to enjoy the bounties of Providence and the comforts of life, and to cease being incumbrances and annoyances to the families in which they reside."—*2d Annual Report*

It remains now for the State to do her share in carrying on the work so successfully commenced. It is estimated that there are in the State 2,800 idiots, of whom at least one-quarter or 700 are under 14 years of age, and suitable subjects for instruction. The annual appropriation of $1,000 is sufficient to meet the requirements of a school containing more than the present number of inmates. It is asked that accommodations be granted for 100 pupils, and for such improvements in the buildings, increase the number of instructors, &c., as may become necessary, from time to time. The appropriation under which the building was purchased, and the Asylum put in operation, expires on the 10th of July. It will be a question for the present Legislature whether so benificent a public charity is not worthy of being placed upon a permanent basis.—*Albany Journal.*

MORAL HEROISM OF QUAKERS.—Mr. Cobden, who, in his own seas, carries more guns than any other man in England, having received a panegyric pronounced by some clergyman on the character and services of the Duke of Wellington, has written three very long and able letters, in denial of the justness of the wars of England against France, and consequently of the right of Wellington, who led in these wars, to be